Two Treatiſes:
THE PEARLE OF the GOSPELL,
AND
THE PILGRIMS PROFESSION:

To which is added

A Glaſſe for Gentlewomen to dreſſe themſelues by.

By *Thomas Taylor* Preacher of Gods Word to the Towne of *Reding*.

LONDON,
Printed by *I. H.* for *Iohn Bartlet* at the gilt Cup in Cheape-ſide. 1624.

THE

PILGRIMS PROFESSION,

OR

A SERMON PREACHED at the Funerall of Mris MARY GVNTER *by* Mr *Thomas Taylor.*

To which (by his consent) also *is added, A short Relation of* the life and death of the said Gentle-woman, as a *perpetuall Monument of her graces and vertues.*

Omnis peregrina regio patria est eorum,
Et omnis patria eorum est peregrina.
Iustin Martyr. epist. ad Diognetum.

LONDON,
Printed by *I. H.* for *Io: Bartlet,* and are to be sold at his Shop in *Cheap-side,* at the gilt Cup in the Goldsmiths Row.
1625.

PILGRIMS

PROCESSION,

OR

A SERMON PREACHED at the Funeral of Mr. MARY GYNNES.

To which (by his consent) is added, a Short Relation of the life and death of the said Gentlewoman, as a present Memorial of her pious and virtuous

LONDON,
Printed by J. B. for [illegible]

TO
THE RIGHT
HONOVRABLE
The Lady Lettice,
Countesse of Leicester,
All encrease of
Honour and
Happinesse.

MADAM,

HAving importuned and prevailed with that Re-

verend Preacher, who performed that last office for your LADISHIPS late Servant, to afford mee a perfect Coppie of his Sermon, (which for the fitnes and worthinesse of the matter, I thought much pittie to bee buryed with her:) and purposing to adde a short Relation of the happie Life and Death

Death of my deare Wife, both which I thought were very exemplary; I emboldned my self, to present the same to your HONOVR, not only as a thankfull testification, of my humble dutie and service, for all those gracious endowments, which I so happily enioyed in her, (of all which, vnder God,

your HONOVR was a chiefe instrument) but also because I know that your HONOVR, who gladly apprehended all the meanes of her comfort through her life, would as gladly receiue the true Narration of her assured Comforts and Conqueſt in her ſo Christian death and diſſolution.

Nei-

Neither is the Sermon vnfit for your HONOVRS perv-fall, whom God hath honored with so many dayes, and yeares, and taught not to feare eyther the end of your Pilgrimage out of this strange Countrey, or the neare approch to your own home.

Thus humbly praying your HO-

NORS

NORS acceptance of that which is most properly yours. I pray the Father of mercies, to adde to all your noble Vertues, the continuance of your true prosperitie.

Your HONOVRS

in all humble service,

H. G.

THE PILGRIMES PROFESSION.

PSAL. 39. 12.

I am a stranger with thee, & a soiourner as all my Fathers.

His holy Prophet being by great distresse of mind, and disease of bodie, brought very low, (as

(as appeareth in the whole Psalme) and so low as he was readie to breake patience, and *to offend with his tongue*;

Vers. 3.

yet after a doubtfull combat, betweene faith and Frailtie; his Faith stepps aboue flesh, and leades him out of himselfe, to *wait* vpon God with holy *silence*: and lifteth him vp to God in fervent and earnest Prayers (which are the breath of Faith) both for *pardon of sinne*, the cause, and for release from the affliction and *plague*, the effect of it.

Vers. 7.

Vers. 8.

And

And because the sense of misery was deepe; he striues with God, with great, vehement, and earnestnesse of spirit, ingeminating his petitions in this twelfth verse. Rising vp in his requests by degrees, as one that meaneth to preuaile with God (as another *Iacob*) and not let him goe till hee haue blessed him; and therefore first he desireth the Lord to *heare his Prayer*. But because the Prayers of the Saints are often faint and feeble, and without any strong motion; hee de- Vers. 10.

fires the Lord to *hearken to his cry*; the ſenſe of his neede vrged ſtrong cries, feruency, and importunitie. And further becauſe euery ſtrong cry is not heard, vnleſſe it proceed from a broken and contrite ſpirit: He prayeth the LORD not to keepe *ſilence at his teares*; well hee knew that prayers of faith, watered with teares of godly ſorrow, are eloquent perſwaders, to draw a comfortable anſwere from God; they cannot ſuffer him to ſit ſilent long; who hath pre-

prepared both a bottle to reserue them in, and an hand-kerchiefe to wipe them away from the eyes of his children. Try it after holy *Dauid* who will, or can; make euery day a spring to sowe thy prayers in heauen; and water them sometimes with an Aprill shower of mournfull teares for thy sinne, and misery; and thou hast preuailed against Gods silence; thou shalt heare a sweet and comfortable answere in due season.

Now the wordes read

are a reason of his earnest request, drawne from the acknowledgement of the frailty, vanity, and breuity of his life, layd downe by a comparison taken from strangers, or Pilgrimes, of which number hee professeth himselfe to bee; and may well bee called, *The Pilgrimes profession.*

In tying which words with the former, it may be asked, first, what force can there bee in this reason, to moove or encline God to mercy, because hee was a *stranger with him*; it might rather imply,

ply, that God should the more estrange himselfe from him, and stand further from his helpe.

I answere. 1. The Hebrew phrase, I am a stranger *with thee*, signifieth as much as to say, I am a stranger *before thee*, or *in thy sight*. And not that hee was a stranger in affection, or conuersation from God, as the wicked, who are said to be *strange children*, and *strangers from the wombe*. For how could *Dauid* bee such a stranger, who set *the Lord euer before him*, and *at his right hand*,

Quis dubitat quod hic psalites posuit gnimca tecum, idem esse quod Liphneca, *id est, coram te.* Bucer.

Psal. 58. 3.

Psal. 16. 8.

that hee might not sinne against him?

2. As it is a confession and testimony of his own humility and sense of his misery, it is a motiue to mercy; as if he had said, I am a stranger and need helpe, because as a stranger, I lie open to many iniuries and inconueniences: but thou art the God of the abiect; and thy property is as to cast downe the proud, so to raise vp such deiected soules as I am, and therefore heare my prayers, cryes, and teares.

3. As it ascribeth vn-

to the Lord the honour of mercy, it is a motiue to mercy; for holy *Dauid* puts the LORD in minde of his owne gracious inclination and affection to strangers; for hee hath commanded vs to be kinde to strangers; and hath in speciall manner vndertaken the protection of strangers. *Psalme* 146. 9. *The Lord keepeth the strangers:* and therefore his faith binding God after a sort to his owne law and promise, assureth himselfe of Gods mercy, because he is a stranger.

Exo 22.21. Leu.19.33. Deu.10.19

4. As it is an acknowledgement of his owne impotency, and the misery of his life, it pleadeth strongly for mercy, as if hee had said; Thou knoweſt Lord, that I am a ſtranger heere, and ſo long as I am ſo, I cannot but carry a burden of fleſh, and a body of ſinne, and daily thereby deſerue thy moſt heauie diſpleaſure: and therefore I beſeech thee, bee not ſo extreame againſt mee, as in iuſtice thou mayeſt; but conſidering my frailty, mingle thy corrections with mercie.

And

And whereas I discerne also by my bodily weakenesse and infirmity, that I am a stranger here, and of short continuance, I pray thee remooue thy hand, and let not all my life bee miserable, but *stay thine anger from mee*, that *I may recouer my strength, before I goe hence, and bee no more*. Vers. 13.

And vpon the same ground, *Iob* makes the same request, *Let him cease and leaue off from me, that I may take a little comfort, before I goe and shall not returne, &c.* Iob 10.21.

Secondly, it may bee

asked, How can *Dauid* vse this as a reason for his recouery, which hee vsed before, *verse* 4. for the hastening of his death; for because his life was short and miserable, therefore hee desires hee might die in all haste.

To which I answere. That great difference there is betweene *Dauid* ſolled by flesh, and *Dauid* supported by the Spirit; for wee haue in him lying vnder the temptation, an instance of our owne strong-hearted corruption; which

out

out of a good propositi-
on, can draw most dan-
gerous and wicked con-
clusions; for, out of the
consideration of the
shortnesse of his life, hee
could draw conclusions
of murmuring, impati-
ence, and almost of de-
speration. But now *Da-
vid* is another man, and
the Spirit of grace hath
conquered those as-
saults, and now hee can
out of the same premi-
ses, draw the cleane con-
trary conclusions, to
support his faith, pati-
ence, and dependance
vpon God. For such is
the

the wisdome of the Spirit, that hee can draw holy, sweet, and comfortable conclusions from those principles and grounds, from which flesh and corruption vseth to sucke sinne and poison; and teacheth the Saints so to doe.

Meaning.

In the profession it selfe, consider for the meaning foure things;

1. What is this stranger.

1. What a stranger is.

2. Who is this stranger.

3. Where he is a stranger.

4. The communitie of

of this condition; *as all my Fathers were.*

1. A ſtranger is hee, that being abſent from his owne Countrey is trauelling homewardes vnto it. For theſe two conditions are proper to a ſtranger. Firſt, that hee is abſent from his natiue ſoyle, abſent from his naturall friends, abſent from his Fathers houſe, and abſent from his owne home and inheritance; thus was *Abraham* a ſtranger in *Canaan*. Secondly, that he is trauelling home as a Pilgrime to his owne Coun-

trey;

trey; Thus was *Iacob* a ſtranger, whoſe whole life was a trauaile in forraine Countreys, out of any certaine and ſettled dwelling, as himſelfe profeſſeth, *Gen.* 47. 9. *The whole time of mypilgrimage is an hundred and thirtie yeeres.*

2. Who is this ſtranger? *Dauid* ſaith, I am a ſtranger, which may ſeeme ſtrange, if wee conſider that *Dauid* was a King, and that in his owne Countrey, and that the Countrey of *Iudea*; in comparison of whoſe inhabitants all the world beſides

besides were strangers, as *Matth.* 27. 7. For *David* was not now in flight before *Saul*, as when hee plaid the foole in the *Philistims* Countrey before *Achish* to saue his life; nor in likelihood, in chase before *Absalom*, as when being driuen from home, hee went vp to the mount of *Oliues* and wept. Neither vndertooke hee any meritorious iourney in a *Pilgrims* weed. For besides that, hee was King of *Ierusalem*, and needed not make any tedious Pilgrimage thither, Popish

2 Sam. 21. 23.

Pil-

Peregrinatio ad Imagines: nulla fuit ante 600. annis a Christo nato. Perk. Probl.

Pilgrims were not borne some thousands of yeeres after his Age. There was now no Sepulcher of our Lord to visit; nor no Image of our Lady, and yet he professeth himselfe a stranger.

3. But where was *David* a stranger? Himselfe saith, *Before thee*, that is, whersoeuer hee is before God, there hee is a stranger; not in another mans kingdome or Countrey, as of *Moabites* or *Philistims*: but in his owne Countrey, in *Canaan* he is a *stranger*; yea, at *Bethlem* in the City of *David*;

Dauid; and in *Sion* the Fort of *Dauid* hee is a *stranger*. This hee expresseth, *Psalme* 119. 19. *I am a stranger vpon earth*, that is, in euery part of the earth, euen in mine owne house, in mine owne bed, in mine owne body and bosome I am a stranger *with thee*. Wherein the holy Prophet both acknowledgeth the Lord the proprietary, of *whom he held his Countrey* and Kingdome. For it is as if hee had said, I am a stranger in thy Countrey; my Countrey is thy Countrey, Lev. 25. 23.

trey, and thy Countrey is my Countrey; and now I doe but ſoiourne a while *with thee* in thy Countrey, till I returne home and dwell *with thee* in my Countrey. As alſo hee infoldeth a motiue, why the LORD ſhould encline his eare to his Prayer, and ſhew him fauour, becauſe hee is a ſtranger in the Lords Countrey; and therefore committing himſelfe to the protection and ſafe conduct of the Lord of the Countrey, hee doubteth not, but to finde grace in his eyes, and by his

his meanes a comfortable passage, till hee come happily to the end of his way. For who should heare the complaints of a sojourner, but hee with whom he sojourneth?

4. But is it otherwise with *David* now, than with other men? No surely, but hee beareth part in the common condition of his Fathers. Although hee was deare to God, and the King of Gods people; yet hee is no better than his Fathers; hee is a stranger *as all his Fathers were.* Hee meaneth not the fathers

of

of his flesh onely, who were all dead, and gone to their iourneys end, but the Fathers of his faith also; those holy Patriarchs, *Abraham*, *Isaac*, *Iacob*, and their posterity, which were the holy seed; who in their
Heb. 11. 13, 14. times accounted themselues *strangers*, and *declared* themselues so to bee; both in that they
Heb. 11. 9. chused *to dwell in Tents*, and not in houses or Cities; as the posteritie of *Cain* did, for they held themselues strangers on earth, and expecting euery day the word of

God to call them hither or thither, at his pleasure, they would not cumber themselues with buildings or purchases; but betooke themselues to poore and portable tents, which were soone pitched vp, and as soone taken downe. As also in that they were contented to wander vp and downe as Pilgrims, restlesly from place to place, insomuch as the iourneyes and trauels of *Abraham* recorded in his Story, amounts to 1794. miles; *Iacobs* little lesse, whose posteritie was

was a ſtranger in *Egypt* foure hundred yeeres; and from thence were taken into the terrible Wilderneſſe; where they wandred forty yeeres, and all the reſt of them in the wide wilderneſſe of this world, and vale of Baca, onely paſſed thorow as Pilgrims vnto the heauenly *Canaan*. All which our holy Prophet reuoluing in his minde, ſubſcribeth the ſame ſchedule, that he is a ſtranger alſo as they were.

Doct. Hence wee learne, That all the Saints of God,

God, and true beleeuers, are ſtrangers vpon earth: for ſo was *Dauid*, and all his Fathers of his fleſh, and of his faith, as himſelfe not onely heere in ſenſe of his affliction profeſſeth: but elſewhere ſtirred vp by the ſight and ſenſe of Gods abundant mercie towardes him, and in the time of his ſolemne ioy and feſtiuitie vttereth the ſame words, 1 *Chron.* 29. 15. *All things come of thee, and of thine owne hand wee haue giuen thee; for wee are ſtrangers before thee, and ſoiourners like all our*

ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ κυρίου.

our Fathers, 2 Cor. 5.6 while wee are at home in the body, *wee are estranged from the Lord*. And indeed euery Christian is a *Gershom*; that is, a stranger and in a strange land: in respect, first of place, for they are absent from heauenly Canaan, their owne home and Countrey; heere is not their fathers house, nor their brethren and sisters, nor their treasure; they are Citizens *with Saints*, and heauen their home, where our Lord Iesus is preparing Mansions for them, *Iohn* 14.

Eph. 2. 19.

Se-

Secondly, as for the world; it is but a way to their Countrey; and as a wildernes thorow which the Israel of God passe towards their Canaan. They are indeed in the world, but not of it: for they are called out of the world; 1. by Christs separation, *John* 15. 19. *I haue chosen you out of the world.* 2. Christs interdiction, 1 *John* 2. 15. *Loue not the world nor the things of the world,* 3. Christs operation, *Gal.* 6. 14. *The world is crucified to mee, and I vnto the world.* The very light of nature saw and

Commorandi diuersoriũ, non habitandi. Cicero de Senect.

and ſaid, that nature hath affoorded vs in this world onely an Inne, and not a dwelling: and ſhould not grace much more acquaint vs with Gods decree and ordinance, which is, that man ſhould bee a while in the world, as in a way to paſſe him vnto his finall eſtate elſewhere, or at moſt, but a trauailer in an Inne, which hee is ready to leaue the next morrow.

Secondly, in their owne account and confeſſion they are ſtrangers, *Heb.* 11. 13. *All* theſe *confeſſed*

feſſed that they were ſtrangers and pilgrimes vpon earth. And in the account of the world alſo they are ſtrangers, which vſeth them ſtrangely and courſely, as *Dauid* was a ſtranger to his brethren *Pſal.* 69. 8. And whereas, were they of the world, it would know them, loue them, and hugge them in their lap: they being ſtrangers, it is an other Egypt to Gods firſt borne, and knoweth them not but to vexe and oppreſſe them.

Thirdly, in reſpect of the ſhort time of their

continuance; for as a
stranger abides not in a
strange place (as the na-
tiues doe) but hasteneth
through his way, and so
with his time cutteth
and shorteneth his iour-
ney; so the godly haue
Heb.13.14 here no abiding city, nei-
ther is this their resting
place. For this cause the
whole militant Church
Psal.15.1. is called a Tabernacle: &
the Saints call the time
of their life for the short-
nesse and discontinuance
of it, but a *being in this ta-*
2 Pet.1.13 *bernacle*, because first, as a
Tabernacle is but a so-
iourning place, set vp
for

for a shift, to hide our selues for a small while, as the Souldier hides himselfe in a sconce or tent onely for the time of a siege at the longest: so is it with the Tabernacle of the body, set vp for a small time, not so much for it selfe as for the Inmate, the Soule which is contained in it. Secondly, as a Tabernacle is a moueable tent, pitched for a day; ouer-night is set vp, and perhaps, the next day the stakes are pulled vp, and the cordes are slacked, and the coue-

ring is folded vp: no otherwise is it with the Tabernacle of the body, which no man knoweth, whether it shall stand vnmoued till the next morrow, no, nor till the next houre.

Thirdly, as a Tabernacle is onely a couering but hath no foundation to settle vpon: so *Iob* speaketh of our bodies, as houses *of clay, whose foundation is in the dust*: that if God did not fasten the siluer cords of them to his appointed time, euery blast would ouerthrow them euery moment.

Iob. 4. 19.

Fourthly,

Fouthly, the godly are strangers heere below in respect of their businesse, and employment; a stranger is vnacquainted with the affaires of the place where hee takes vp his Inne, hee meddles not with the gouernment, the offices, the passages of causes in the towne where hee lieth as a stranger; but intendeth his iourney, and onely careth how hee may passe through: and if hee haue any businesse there, it is onely to aduance his estate at home in his owne Coun-

trey. And so it is with the godly, they estrange themselues as much as may bee from the world, and the common courses of it: their callings they cast not off, because they are commaunded to abide in them with moderate care, to prouide for themselues, and theirs. And for earthly things they cannot bee without them, while they haue a life to maintaine by them; but yet they meddle no more with them than needes must: and in the middest of their earthly businesse are not

earthly minded. They are Burgesses of another Corporation, and all their trading and traffique heere is to make themselues a rich and sure estate there. They haue a chiefe busnesse to doe, which they principally intend, namely, to seeke the kingdome of God, and the righteousnesse of it; to repent of their sinnes, to beleeue in the Sonne of God; and to make their election sure: whereto they giue all diligence, as they are exhorted 2 Pet. 1. 10. Col. 3. 10.

Fiftly, The godly are ſtrangers in reſpect of their affection; for, as ſtrangers long after home; and where euer their bodies bee, their hearts and mindes are not there, but at home where their deare friends and eſtates are: So is it with the Saints, whoſe mindes and meditations, and conuerſation are in heauen before hand; for there is their Fathers houſe, and there is their inheritance; there is Ieſus Chriſt their treaſure; and no maruell if their hearts bee there where their

their treasure is. The worldling hath his whole portion in this life, and therefore hee bestowes all his heart, his thoughts, his cares, his desires, and endeauours vpon the world; he runs after it with a full desire. But it cannot bee so with the godly man; who is minded as was good *Nehemiah*, 2. 3. Who although his person was in the King of *Persia* his Court, and was a neere attendant at the Kings Table; yet his heart was at *Ierusalem*. And as *Daniel*, who while hee was in

in the land of his captiuity, yet he opened his windowes euery day towards *Ierusalem*.

Quest. But are not wicked men strangers heere vpon earth, as well as the godly?

Answ. Wicked men and worldlings are indeed strangers here, if we looke towards God, they are strangers with him, strangers from the Couenant of God, and strangers from the life, and wayes of God. Or if we consider the time of their continuance heere, they haue no more continuance

anoe here, than others: they haue no leases of their liues, nor no surer hold of their estates than others haue. The rich Glutton heard, *Thou foole, this night shall they take away thy soule*, and all. Or if wee consider the place in which they liue; they are strangers; for the East wind takes away and hurles them out of their places, as easily as any others. And the *mightie are suddenly*, and *are taken away without hand*. And their houses and possessions which knew them once, shall

Iob 27. 21.

Iob 34. 20.

know them no more, but take in other ſtrangers for a terme of dayes, as they tooke in them.

But wicked men are not ſtrangers as the godly are, in foure reſpects.

1. In their owne account, or conceit; for, though their eſtate bee as vnſtable as any others; yet haue they a ſtrong conceit of continuance, and of taking their reſt for many yeeres. They are deſcribed to bee ſuch as put off the euill day; and make leagues with death; and are hardly brought to confeſſe them-

themselues to be Pilgrims and strangers.

2. In the worlds account they bee not strangers, but neighbours, and Towne-dwellers. The world knowes them, and loueth them as her owne: yea, lulleth them in her lap as her children, shee graceth them, enricheth them, and aduanceth them as men of best deserts. In a word, shee thinketh nothing shee hath too good for such fast friends, and diligent seruants.

3. In their owne affection they bee no strangers;

gers; for how can they considering they haue no other portion but here? *Psal.* 17. 14. How can they but *minde earthly* Phil. 3. 19. things, to whom God hath shewed no better? How can they but giue away their affections, and bury their hearts in earth, and drowne themselues in the delights of it, that haue no other God, no other Heauen? What man will bee willing to giue ouer a broken title, till hee bee assured, and seated in a better? which because they are not; like prophane

Esaias,

Esaus, they hunger after portage, let the blessing goe where it will.

4. In their course and conuersation they doe not *declare themselues to bee strangers*. All their studie, their paines, their sweat and endeuour, is to get a sure and contented estate in earth: they treasure all in earth; If they can encrease their Corne, their Wine, their Oyle, their Coyne, their Commodities, they rest as in a good portion; seldome or neuer seeking in earnest that *good part* which should neuer bee taken

taken from them, nor they from it, if once they could attaine it. Thus much of the Doctrine, and this queſtion. The Vſe followeth.

Firſt, In that the godly man is a ſtranger and Pilgrim here, we learne ſundry duties. As firſt to practiſe Chriſtian ſobrietie, in the affecting, enioying, and vſing the things of this life. For 1. a ſtranger in his way affects not, deſires not, lookes not for great things for himſelfe in the Citie hee trauelleth thorow; hee lightly regardeth

Chriſtian ſobriety in 1. affecting.

gardeth the honours, offices, reuenues, and priuiledges of it: his chiefe desires and affections are elsewhere; all the priuiledge he expecteth there is how to passe quietly & safely through; Euen so ought the Christian Pilgrim by the weaned carriage of himselfe towards things below, declare plainly (as the Patriarches did) that hee seeketh a Country. Heb. 11. 14.

Seekest thou great things for thy selfe (saith the Lord to *Baruk*) *seeke them not*. And why must hee not? because he was but Ier. 45. 5.

a stranger in that Land, now presently to bee giuen ouer into the hands of strangers.

2. Enioying. Secondly, A stranger enioyes the things of a strange place as a stranger; he vseth other mens goods for a night, but he setteth not his heart on them, nor taketh much delight in them, because hee knoweth hee must leaue them next morning, and may take none away with him; euen so a Christian stranger taketh but little delight in his iourney, because hee thinketh not himselfe at

at home, neither doth hee enioy things here as his portion, nor as his owne, because hee is to bee countable for them; and because hee well knoweth, that too much delight in fleshly and worldly pleasures giueth life to corruption, and weakeneth grace in him; hee attendeth that wholsome Apostolicall exhortation, 1 *Pet.* 2, 11. *Dearely beloued, as strangers and Pilgrims abstaine from fleshly lusts, which fight against the soule.*

3. Vsing the world.

Thirdly, a stranger vseth the necessary comforts

forts hee meeteth with in his way as a ſtranger; hee vſeth them rather for neceſſitie than for ſatietie, onely for preſent occaſion, and that with moderation and ſobrietie. Euen ſo a Chriſtian Pilgrim muſt learne to 1 Cor. 7. 31. *vſe the world as not vſing it*; and in the midſt of his wealth and abundance, in the fruition of his greateſt delights and pleaſures, to take his minde off them, and to lift vp his thoughts to heauen, the place of his abode. Which dutie the Apoſtle ſtrongly enforceth,

ceth, *Phil.* 3. 20. Carnall men *minde earthly things*, and forgetting both heauen, and the God of heauen, *Make their belly their God*; that is, drowne themselues in the pond and puddle of sensualitie. But farre bee it from vs who professe the teaching of grace so to doe, *Our conuersation is in heauen*, from whence wee looke for a Sauiour; they haue *their portion in this life*, but our portion is in another, and contrary courses beseeme men of contrary Countries. Phil. 3. 20. Psa. 17. 14.

Se-

Secondly, In that wee are ſtrangers heere, wee learne another Duty, which is, the exerciſe of Chriſtian patience and contentment in all eſtates, be it ſickneſſe, pouerty, reproaches, abuſes or wrongs in any kinde: a ſtranger is contented to endure the wrongs that meet him in his way; hee digeſteth, and putteth vp all patiently; he complaineth not, and much leſſe ſeeketh reuenge; for hee knoweth he ſhall haue little reſt or redreſſe till hee come home: Euen ſo the Chriſtian

ſtian *Pilgrim* muſt learne patiently to endure the afflictions, and courſe and croſſe vſages of this ſtrange Country, 2 *Cor.* 4. laſt verſe, the bleſſed Apoſtle was contented to endure all indignities and wrongs; becauſe hee was of another countrey, the high priuiledges and excellencies whereof, *Eie hath neuer ſeene*, nor *eare hath ever heard*, nor *ever entred into the heart of man*. When the Diſciples of our SAVIOVR tooke it heauily that Chriſt ſayd hee muſt leaue them: for now Ioh. 14. 4.

what could they expect but to bee expoſed and layd open to all the worlds malignitie, deſtitute of their Lords preſence and protection? hee comforteth them by this ſame argument; That this is not their place of reſt, but *hee goeth to prepare a place for them.* Heb.11.26 *Moſes choſed to ſuffer afflictions with Gods people,* becauſe hee was *a ſtranger* heere, and *looked for a recompenſe of reward hereafter.* A cloude of Martyres as witneſſes ſcale this truth, who *were ſlaine, hewen a ſunder,*

der, wandred vp and downe in sheepes skins, in goats skins, being destitute, afflicted, and tormented; and *would not bee deliuered* (namely vpon vnequall conditions) becauſe they ſaw that *God had prepared better things for them.* Ver. 35.

A ſtranger turnes not againſt euery Dogge that barketh at him; let *Doeg* accuſe, and *Shemei* reuile, let Currs barke, there is no hope to ſtill them; the beſt way is to contemne them, and attend and ride on thy way. A ſtranger ſhrinkes not

Nubecula est, transibit.

for euery ſhower of raine, nor is diſheartned with the roughneſſe, and foulneſſe of the way; but hee will through thicke and thinne, through drops and drought, and all becauſe hee is going home. Neither muſt thou that art a Chriſtian Pilgrim, ſhrinke for the ſtormes of the world, nor the aſperouſneſſe of the way, which is all ſtrewed with croſſes; but hearten thy ſelfe as the Paſſenger who vſually ſayth, it is neuer an ill day that hath a good night; and though many bitter pils of

of harſh and ſtrange vſages muſt bee ſwallowed by theſe ſtrangers, yet the conſideration of home is as ſugar in their pockets to ſweeten them all.

A ſtranger meaſures not his owne worth, nor thinketh worſe of himſelfe for things befalling him in the way; but eſteemeth and valueth himſelfe, according to his eſtate at home: So muſt the Chriſtian ſtranger, liue by faith, looke vpon things not ſeene. Let the world vnder-value thee, content thy

ſelfe, that thou haſt credit, and reputation at home, where thou art knowne, and thy worth is knowne, which by no diſparagement in the way can be obſcured, or diminiſhed.

Thirdly, a third dutie hence that wee are ſtrangers heere, is to learne to eſtrange our ſelues from the world, and courſes of worldly men. A ſtranger when euer hee trauailes, reteineth the manners, faſhions, and cuſtomes of his owne countrey; a Chriſtian ſtranger although hee bee

bee in the world, yet hee is not of the world, hee is of another corporation, and therefore though hee walke *in the fleſh*, yet hee muſt not warre *according to the fleſh*. Hee carrieth this body of fleſh about him as others doe, but hee muſt fight againſt fleſh and the luſts of it, contrary to the Patrons, and defenders of the corruptions that are in the worlde through luſt. The worlde may and muſt enioy our preſence for a time, but muſt at no time gaine our conformity to it, *Rom.* 12. 2.

2 Cor. 10. 3 ἐν σαρκὶ, κατὰ σάρκα.

Faſhion not your ſelues according to this world, that is, the cuſtomes and guizes of it; becauſe it lieth in wickednesſe, and the Chriſtian is caſt into another forme of doctrine and conuerſation. Art thou now ſollicited to follow the luſts and faſhions of this world? thinke with thy ſelfe, that thou art a ſtranger heere, and of another Countrey; thou liueſt vnder other lawes; thou maiſt not caſt in thy lot with the wicked of the world; nor giue voice or ſuffrage in their meetings;

tings; but bee as *Lot*, who though hee were in *Sodome*, was not of *Sodome*; but was perpetually vexed with the vncleane conuersation of those wicked men. Art thou prouoked to sweare, to drinke excessiuely, to lie for aduantage, to breake the Sabbath for gaine, to vncleanesse, or any other foule lust? Now say to thy selfe; I am of the kingdome of light; but this is a worke of darkenesse; this is an vnlawfull act in my Countrey, and why should I practise it heere? seeing my

Lord and King must needs know it: if I commit treason heere against my King and Countrey; my King hath informers enough, and I shall loose my whole estate there, and bee banished out of my countrey for euer. Shall I (saith *Ioseph*) commit this sinne against my God, against my Master? Seeing my Master hath kept nothing from mee but sinne; I will not doe this thing, I will not sinne, and commit this high wickednesse.

Fourthly, A fourth du-

tie

tie is, that seeing we are strangers heere, to learne to affect our owne countrey, and highly to esteeme it. Euery man by nature loueth his natiue Countrey best; neither thinketh himselfe so well in any forreine land; and strangers, especially hauing parents, kindred, and great reuenues in their natiue soyle; and being hardly entreated where they soiourne; would be glad to returne home, and enioy the light of those whom they haue long longed to see: Euen so the Christian

Pilgrim.

Pilgrim. Neuer did *Israel* more affect and extoll their owne Countrey in their baniſhment from it, and captiuitie in *Babylon*, than the Chriſtian ſtranger doth affectedly deſire, and preferre his heauenly Countrey aboue this ſtrange land, the Countrey of his captiuitie; For, hee diſcerneth that this is not his Countrey, firſt, That is a mans Country where he was borne and brought vp, but whence taketh a Chriſtian his ſpirituall birth, or where is hee brought vp but in the Church

Church and kingdome of Chriſt? Earth giueth him a birth and being as hee is man, but as a Chriſtian hee is borne of God. Secondly, againe, that is a mans countrey where his parents, his anceſtors, and deare kindred dwell, and inhabit. Now where dwelleth the Chriſtian mans Father, but in heauen? Where is his elder brother but there? Where are all his brethren and ſiſters, ſonnes and daughters of the ſame parents but there? and therefore heauen is his Countrey.

Third-

Thirdly, Further, that is a mans Countrey where his principall estate, and goods are, where his patrimony and inheritance lyeth; and where is the chiefe portion, the treasure, the immortall inheritance of the Christian, but in heauen? And where else is his Countrie? Nowthen, a Christian considering on the one hand, that hee is in a strange Countrey, and how hardly hee hath bin intreated in it, and so likely to be still; and on the other hand, that hee hath an home and a father

ther there that loueth him dearely; and that his elder brother Iesus Christ, and all his spirituall kindred, the Saints of God are there; And besides that, hee hath a rich portion and a large patrimony, euen an immortall inheritance in heauen; how can hee chuse but to bee reared in his affections, yea, rauished to bee there? desiring nothing in the world more than to *bee dissolued* hence, and to *bee with Christ, which is best of all.* A Traueller hath his minde, and thoughts still

Phil. 1. 23.

ſtill vpon home, and ſaith with himſelfe, Home is homely. And the Marriner, or Sea-faring man in a ſtorme, or rough Sea, hath his deſires on the Shore, and his minde is not where his body is. So is it with the Chriſtian Paſſenger, his minde is not where his body is; and if hee cannot get home in the body as ſoone as hee deſireth, yet in his ſpirit, hee will minde heauen, and heauenly things; hee will get as neere home as hee can; if he cannot get into the heart of the citie,

hee

hee will bee ſure to get into the ſuburbes, the Church of God. If hee cannot get ſuddenly into that *Ieruſalem which is aboue*, hee will get into the *Ieruſalem which is from aboue*; and where his perſon cannot bee for the time, his conuerſation & meditation ſhall bee *in heauen*; for *where his treaſure is, there will his heart be alſo.* Reu.21.2. Matt.6.21.

Vſe 2. In that wee are ſtrangers *with God*, wee learne diuers things;

1. The ſouereignetie and power of God, who is *the great owner*, and *ruler* Zach.4.14

ler of the whole earth. Kings themſelues, who are the higheſt earthly Lords, and commanders, are but ſtrangers with God, for *the earth is the Lords*, and *all that therein is*: And no man ſitteth in his owne, but are Tenants at will vnder this great Land-Lord. The greateſt of men, yea, of Kings, are but as *David* was, *ſoiourners* in his ſight, *Leuitic.* 25.23. *The Land is his*, and *wee are but ſtrangers* and *ſoiourners with him.*

Pſal. 24.1.

2. Wee muſt hence gather out our owne dutie to-

towards God, in whose Countrey wee soiourne; and our dutie is manifold;

1. To aske leaue of GOD, to passe through his Countrey; so did *Israel* of *Edom*, a wicked Prince and people, *Numbers* 20. *I pray thee that we may passe through thy Countrey, &c.* It is fit to aske leaue where no right is. Besides, that by daily prayer for Gods leaue, and fauourable loue in our way, wee both ascribe vnto God the honour of soueraignetie and bountie;

as

as also sweeten his mercies which hee giueth vs leaue to enioy, all which are *sanctified to vs by the word and by praier.*

1 Tim. 4. 5.

2. Binde thy selfe from trespassing in the way and Countrey through which thou passest; So did *Israel* vnto *Edom*, *We will not goe through the fields, nor the vineyards: neither will wee drinke of the water of the wells; wee will goe by the Kings way, and neither turne to the right hand, nor left, till wee bee past thy borders*; So must the Christian bee carefull hee transgresse not

Num. 20. 17.

not the lawes of the Countrey in which hee soiournes, to stirre vp against himselfe the wrath and reuenge of the Lord in whose Countrey hee soiourneth; but frame himselfe to please him, by whose leaue hee trauelleth through his Countrey. How carefull and diligent were *Ioseph's* brethren to please their vnknowne brother, the Lord of that strange Countrey? Much more ought we to please our brother *Iesus Christ*, the Lord of this strange countrey, through which we

Gen. 44

wee passe to our owne *Canaan*.

3. Cast thy care vpon God, and depend vpon him for all needfull supplies; so did holy *David* heere, beeause hee was a stranger in Gods Countrey, he therefore casteth his burden vpon the Lord, desiring him to *heare his prayer, and to hearken to his cry, and not to bee silent at his teares*. A stranger ouerloadeth not himselfe with cares, and carriages; but carrying a competent viaunce with him, dependeth for all necessaries

saries vpon them where he soiourneth; so a Christian stranger need bee in *nothing carefull, but in all things let his requests bee shewed vnto God* (the King of the Countrey) *in prayer*. All distrustfull and excessiue carefulnesse is to bee auoyded of a Christian, yea, suppose the care be about things lawfull, if it bee excessiue, it is sinfull, and vnseemely in a Christian Pilgrim. Let thy chiefe care be, to *commit thy way vnto the Lord, and trust in him, and hee shall bring it to passe*, Psal. 55. 22. *Cast*

Phil. 4. 6.

Psal. 37. 5. 1 Pet. 5. 7.

thy care vpon the Lord, and he ſhall nouriſh thee.

4. Be much in thankefulneſſe vnto God for all the comfortable bleſſings thou receiueſt in thy Pilgrimage: a ſtranger thankefully acceptech all the fauours ſhewed him in a ſtrange Countrey: and ſo did holy *Dauid*, when God had enabled him to prepare abundantly for the building of the temple, breake out into abundant praiſes; *We thanke thee our God, and praiſe thy glorious Name. But who am I? or what is my*

1 Chro. 29. 13. 14.

my people, that we should offer vnto thee? for *all is thine*, and *of thine own haue we giuen thee*; for, *wee are strangers before thee, and sojourners, as all our Fathers were.* And surely, it well beseemeth the iust to bee thankfull, seeing they are strangers in the Lords land, and all the comforts they enioy, are his by right, and possession, and theirs onely by leaue, and thankfull acceptation.

5. Be contented and patient, if this great Lord deny thee any

thing thou wouldst haue whileſt thou paſſeſt through his Countrey; ſo was *Iſrael* when *Edom* out of a churliſh and hurtfull minde, denied them peaceable paſſage. But the Lord of this Countrey knoweth what is fit for vs, and neuer denieth any thing out of a churliſh minde, neither can deny any thing good in it ſelfe, and good to vs; and if he with-hold any hurtfull things, we muſt be not onely patient but thankfull.

Numb. 20 21.

Vſe 3.

Vse 3. In that wee are *strangers heere*, and trauelling to our countrey, *as all our Fathers haue done before vs*, it appeareth that our wisdome will bee to resolue of paines and trauell all the dayes of our life, and not to expect rest till the night of death come, when dying in the Lord we shall rest from our labours; and because *this is not our rest*, wee *must arise and depart hence*. And seeing wee can no more auoid this weary iour-

Mica. 2. 10.

ney, than any of our Fathers could doe; we must rather bestow wise and carefull thoughts, in fitting our selues to our iourney, and in behauing our selues through our way, than to expect to auoid the tediousnesse and difficulties of it.

Quest. How may we fit our selues for our iourney home into our owne Countrey?

Ans. A traueller fitteth himselfe to his iourney two waies especially;

1. By casting off, and lea-

leauing behinde him whatſoeuer would burden or hinder him in his way.

2. By prouiding for himſelfe things fit for his iourney.

Of the former ſort there be three eſpeciall encumbrances that the Chriſtian Pilgrim muſt lighten himſelfe off. The firſt of them is ſinne, which as an intollerable burden *preſſeth vs downe*, and *hangeth faſt on*; and therefore the Apoſtle counſelleth *to caſt it off*, if wee meane to runne Heb. 12. 1.

the race before vs. Now the way to lighten our selues of this weight, is to exercise euery day the grace of repentance and mortification, and daily to take some sinne or other in hand, and at least to slake and abate the power of it, that if wee cannot bee rid of the sinne in respect of the presence of it, yet we may be rid of the reigne and command of it.

The second, are earthly cares, profits, and pleasures, which are

are as heauy ſtones tyed vnto vs, and preſſing vs from heauen to earth, making heauie and ſad the ſoule, and vnweildy in her motions. The way for vs to lighten our ſelues of theſe encumbrances, is daily and continually to eleuate, and raiſe our thoughts homeward, and heauenward, and exerciſe our ſelues in holy meditations, praiers, and praiſes, ſundry times through the day.

For as he that would keepe a Clocke in true

motion, must euery day sundry times winde vp the plummets, which are stil drawing downward; euen so must we doe with our hearts; the cares and pleasures of the world are as plummets of Lead, pressing downe the soule incessantly, in her motion towards heauen; and hee that would continue his motiõ must daily wind vp his heart towards God: and by maine strength of grace fetch it vp from earth, that it may be firmly setled on hea-

heauenly things, delighting it selfe with the riches of heauen; & with contemplation of those pleasures, that are at the right hand of God for euermore.

The third encumbrance, is the feare of death, which presseth vs all our life; and the Christian must lighten himselfe of this burden by looking beyond it to his own home; by longing after the liuing God, whom none can see in the body and liue; by considering that the nearer he is to

death, hee is so much neerer home. And what stranger seareth to goe home; or is sorry when after a long absence, hee is entring into his owne Citie?

Secondly, A wise Christian will furnish and prouide himselfe with necessaries, and needefull supplies, to helpe him through his iourney.

There be fiue things especially which a trauelier must fit himselfe withall, that his iourney may bee lesse tedious,

ous, and more prosperous to himselfe.

1. The knowledge of the direct way. Now whereas no man knowes the way to the heauenly countrey, without Gods teaching, euery one must goe to God himselfe first, and then to such as God hath appointed to bee the directors, and instructors in this way. The former wee see in holy *Dauid*, *Psalme* 119. 19. *I am a stranger vpon earth, therefore hide not thy Commandements from mee.*

mee. Hee knew well how hardly a blinde man could performe a farre and dangerous iourney, and thus it is onely the Commandement that shewes the way to this heauenly Countrey. Why, was *Dauid* a blinde man, or did hee not know the ten Commandements? Euen *Dauid* who was not stone blinde, but much enlightned, was blinde in part, and still earnest, that the LORD would further *open his eies*, to see the way more

Psal. 119. 18, 34, 35.

more plainly, & clearely than yet hee did: And though hee knew the words, and true sence of the ten Commandements, yet hee desireth still to bee led further into the particular vse, application, direction, and obedience of them; and of all other parts of the Word, which hee saith, is *exceeding large*. And for the latter; As a stranger in an vnknown Country, and way, will euer bee asking the way of euery one neuer so simple, who know-

Vers. 96.

knoweth the way better than himselfe; and will obserue the seuerall markes, and statues, by which hee may know, whether hee bee right, or no: So must euery Christian Pilgrim bee inquisitiue of his way; for which purpose he must frequent the ministry of the word diligently, which God hath erected to bee as *A light in a darke place*, as the Pillar of the Cloude and fire by night and by day, to direct vs through this dry

dry and desert wildernesse; as *Ariadnes* threede to helpe vs through this troublesome Maze and Labyrinth; and as a *voyce behinde vs*, saying, *this is the way, walke in it.* An inquisitiue Christian will bee still consulting with Gods Ministers about the way of God: and conferring with priuate Christians, bee they neuer so meane in place or appearance, concerning their great iourney betweene heauen and earth; and will

will take speciall notice of the markes of their way, as whether it bee the narrow way, or the broad way; whether it be strewed with crosses, or pleasant to the flesh; whether it bee a cleane way, or a foule, dirtie, and mirie way of lusts; whether it bee an old beaten way by the feet of ancient beleeuers, the Prophets, the Apostles, and holy men, yea, of Iesus Christ himselfe; or a new broken and deuised way, vnknown vnto them, and the

the Scriptures; whether it bee a *right way*, or a crooked path of by-lanes, and turnings to the right hand, or to the left; whether it bee a lightſome, or a *darke* way, and the like. Thus inquiſitiue and carefull will a Chriſtian Pilgrim bee of the beſt directions he can get; as the poore iaylor will know of *Paul* his priſoner, what hee may doe to bee ſaued; and it is none of the lighteſt plagues of God, to haue an heart vnwilling to aſk about the

Hoſ. 14. 9.

Pro. 4. 19.

the way of heauen

A ſecond comfortable helpe in an vnknowne way, is a good guide. The Chriſtian ſtranger hath neede of a guide, and the beſt guide is God himſelfe, yea and more, God is the only guide. In any other way or iourney, the natiues or inhabitants can guide a ſtranger from place to place, but here none but God can bee our guide, *Pſalme* 25.9. *He will guide in Iudgement, and teach the humble his way.*

Queſt.

Quest. But how then may a man get God to bee his guide?

Answ. By two speciall meanes;

1. By earnest Praier. *David* knowing that none but God could guide him, prayeth, *Psalme* 143.8. *Shew me the way that I shall goe.* And *verse* 10. *Let thy good Spirit leade mee vnto the land of righteousnesse.*

2. By constant subiection to Gods word; for God goeth before vs by his word, as hee did before *Israel* in the Pillar

Pillar of the Cloud & fire, and willing obedience to Gods word maketh God our guide.

Thirdly, A ſtranger in his way needeth his viance, or prouiſion for his expence. The word of God is the Chriſtians *viaticum*, & ſupplyeth all his needs, it affoords him food in his hunger, being the bread of life, and the Mannah that came downe from heauen; it yeeldeth him drinke in his thirſt, being water of life, and whoſoeuer thirſteth, is called

called to theſe ſweet waters of conſolation, drawne out of the wells of ſaluation; it affords him Phyſick in his ſoules ſickneſſe; ſtrength in his weakeneſſe; and never leaueth him that leaneth vpon it, without ſufficient means to helpe him through his iourney.

Fourthly, a traueller hath need of a weapon to defend himſelfe, and to wound or keepe off his enemies. The ſame word of God is a ſpeciall part of our ſpiri-

tuall

tuall armour; it is the ſword of the Spirit. And as *Dauid* ſaid of *Goliahs* ſword, Oh, there is none to that, giue mee that; ſo there is no ſword to this for the repulſe of all ſpirituall enemies, and for the ſure defence of him that ſhall buckle it cloſe vnto him. Beſides that, it directs him to obtaine and faſten vnto him all the other peeces of Chriſtian armour, ſo as in no part he lie open or naked to danger.

Fiftly,

Fiftly, A Traueller hath neede of good company, which is *pro vehiculo*, as good as a Waggon or Coach, to carry him with the more eaſe through the tediouſneſſe of the way. The ſame teſtimonies of God are ſweete companions, and helpe to deceiue, and paſſe ouer our time comfortably; if wee can *talke of them in the way*, and in the houſe, and in the field; and if wee can whet them vpon our ſelues and others;

others; if wee make them *The man of our counsell*, and meditate on them night and day; hee is neuer alone that hath God and Christ conferring, counselling, and directing him in the Scriptures; neither is hee alone, who when hee is most alone, is in Soliloquie with God; this man wanteth neither company nor comfort.

Now how happily shall this man compasse his iourney, and goe *singing* through the

Psa. 119. 54.

the most tedious wayes of his *Pilgrimage*, that hath thus furnished himselfe with the vnderstanding of his way; with a faithfull and vnerring guide; with sufficient provision for his expence; with a serviceable weapon; and with a sweet and chearefull Companion?

Vse 4. In that wee are Pilgrims in the way to our Countrey; In this way we must learne to demeane our selues as

way-faring men, and imitate the Pilgrim in these particulars.

1. To bee stirring early for our iourney, and take the day before vs, that wee may dispatch our iourney before wee be benighted. It is our Lords counsell to worke while the day lasteth, because the night commeth wherein none can worke, *Ioh.* 11. 9. And his owne practise propounded for our imitation, *Ioh.* 9. 4. and imitated by the Saints, whose

prayses

prayses are in the Scriptures. Holy *David* served *out his time according to the counsell of God*, that is, while he lived hee was a servant of God, for the good of the age in which hee lived. And the Apostle *Peter* exhorteth, that *henceforth so much time as remaineth in the flesh, wee spend according to the will of God.* Well did the holy men consider, what an advantage it is to set out in the way of God early, even in the morning of

1 Pet. 4. 2.

the life; What a ſweet comfort it is to bee early graced; that wee haue but a ſhort day paſſed away in a few houres to travell in; that this day ſtayeth not, but haſteneth from vs; that this day is the onely time to walke in; and that this day being ſhut in, there is no more time to worke or walke in, and therefore did beſtir themſelues leſt they ſhould fall ſhort of their intended iourney.

2. As

2. As a man in his iourney, will bee glad of any good company that will goe but part of his way with him; So muſt the Chriſtian in his iourney, bee glad of companie in his way to heaven; and heartily embrace the fellowſhip and ſocietie of the Saints, which meane to goe through with him. Indeed if a man would chuſe to ſort himſelfe with evill men, hee might get more company, but they goe the contrary

way; but a wise traveller will rather chuse to goe with one, or two, yea or alone in his right way, than goe a cleane contrary way for companie. Let vs bee glad to meet our countrymen in this throughfare, bee kinde to them for the same Countrey sake; and as wee shall easily know them by their language, habit, and conversation, so let vs heartily affect them, & vndividedly cleave vnto them.

3. In

3. In this way bee glad (as a ſtranger in a ſtrange Country) to ſend home vpon euery occaſion offering it ſelfe; ſend home thy prayers, thy daily deſires, thy thoughts, thy meditations, thy prayſes, thy ſacrifices, thy loue tokens. And becauſe ſome thing is to bee done for thee at home now in thine abſence, beſeech Chriſt thy beſt friend, to ſet forward thy buſineſſe there, and to looke to thine occaſions, leſt all goe

to wracke, by preparing a manſion for thee; by making interceſſion for thee; by ſending out his Spirit for thy direction and comfort, till thou returneſt home vnto him; eternall prayſes and thankes for ſuch great favours, ſo freely conferred vpon thee.

4. In this way bee content if ſometimes thou art weary, as one that goeth vp a ſteepe hill; if ſometimes thou ſigheſt and pantſt in thy painfull travell, through

through a foule way, and ſtormie weather; Let the tediouſneſſe of the way make thee deſire the wayes end, and to covet to bee at home with Chriſt, which is beſt of all. But bee ſure in thy wearineſſe thou ſit not downe; much leſſe looke backe with *Lots* wife; but *preſſe hard forward to the marke,* as one reſolved to goe through and perſevere to the end; conſidering that after an hill commeth a valley; after foule

Philip. 3. 13.

way commeth fayre; and after a ſtorme a faire ſhine and gleame againe; *heavineſſe may endure for a night, but ioy returneth in the morning.* If wee haue *need of patience* for a while, it is but to *enioy the promiſes.* If the *ſufferings for Chriſt* encreaſe, ſo ſhall alſo *the comforts.* And *many are the troubles of the righteous, but the Lord delivereth them out of all.* The end which crowneth all thy labour is worth all thy paines & patience.

Pſal. 30.

Heb. 10. 36.

2 Cor. 1.

Pſal. 34.

Vſe. 5.

Vse 5. Seeing all the Saints are strangers here as all our Fathers haue beene; Here are sundry grounds of comfort arising hence to beleevers.

1. Against the disgraces and open iniuries they perpetually sustaine from the hands of evill men, and the small favour they find in the world; for what can they looke for other, being strangers, but strange vsages and entertainements from the world? If they were of the world I.

world, the world would loue them as her owne. Euery Corporation preferreth into offices her owne free men, and inhabitants; and it were folly for a ſtranger paſſing but through, to expect thoſe places, and preferments; hee muſt rather caſt to endure wronges, where his worth is vnknowne, and expect no remedy or releaſe at any of their hands; but herein comfort himſelfe that hee hath credit, and can

can haue right in his owne countrie, and if he were once at home, hee ſhould put vp no ſuch wrongs and indignities.

2. Againſt the troubles and oppreſſions of the Saints of God in theſe heavie times of warres and bloudie perſecutions; in which the Captaines of Antichriſt chaſe the godly from their ſeates, houſes, eſtates, and countries; not ſuffering the Doue of Chriſt a reſt for the ſole of her foot. Here is II.

is a ground of comfort.

1. That all the furie of the enemies, exiling and banishing the godly, can but make them *strangers*, and so were they before, whersoever they dwelt in any place of the earth. It is no great addition of miserie to banish him, that was in banishment before; or to driue a man out of one strange place into another: Hee that is alreadie a stranger vpon earth in affection, can easily become

come actually a ſtranger, if God call him vnto it.

2. When the enemies haue exerciſed all their rage, they cannot baniſh them out of GODS Countrey; but they are *ſtrangers before God*, who is equally preſent with them in one corner of the earth as well as in another, to protect them, to provide for them, to pittie them, and guide them home to their owne Countrey.

3. Al-

3. Although the enemies would bee endleſſe in their rage againſt the Saints; and were they to liue ever, they would ever nouriſh and exerciſe an immortall wrath againſt the people of God, yet can they not inflict ſo much miſchiefe on them as they deſire; For beſides that themſelues are mortall, and beſides the juſtice of God breaking quickly to peeces the rods of his wrath, and caſting them into the fire;

fire; the godly themſelues are but ſtrangers here, and of ſhort continuance; ſo as, ſuppoſe their ſufferings bee ſharpe, yet they bee but ſhort. The rods of the wicked ſhall not alwayes lye vpon the lot of the righteous (as they deſire they ſhould) ſeeing the godly are ſtrangers as well in time as in place, and themſelues not continuing, their miſerie cannot bee continuall.

3. In

III.

3. In the many losses of these worldly and corruptible things, which take them to their wings, and flie from one maister to another, by meanes of warre, mortalitie, and many casualties; a Christian hath comfort, that hee beeing a stranger here, he hath no great estate to lose; some Mooveables, such as hee carryeth along with him in his iourney, hee may lose by the way, but his estate and inheritance is safe enough at home.

Nay,

Nay, in that great and finall deſtruction of the whole world by the dreadfull fire of the laſt day; *When the heavens ſhall paſſe away with a noyſe, and the elements ſhall melt with heat, and the earth, with the workes that are therein ſhall bee burnt up:* When all other men ſhall bee looſers of all their whole eſtates, onely the godly (becauſe they are Strangers here) they ſhall eſcape all theſe things, and be no looſers at all. 2 Pet. 3. 10.

If

If ſome whole Citie ſhould bee conſumed by fire, when the whole multitude of Inhabitants ſuſtaine loſſe, and beggery, by that Accident; a ſtranger that is but paſſing through the Cittie, and hath his eſtate and dwelling elſewhere, hee loſeth nothing at all; So the godly ſhall be glad in that day, that they haue no ſtocke nor portion with them, who had no other portion but in this life.

4. As

4. As his eſtate is ſafe, ſo likewiſe is the perſon of the godly Pilgrim; For hee not being of the world, hee ſhall not periſh with the world. It was happie for *Lot* that hee was a ſtranger, and ſcorned as a ſtranger by the *Sodomites*; for when all they were ſcalded with a ſhower of fire and Brimſtone, the Lord being mercifull vnto him, his perſon was in ſafetie. Sever thy ſelfe from the condition of ſinnefull men; eſtrange thy

IV.

Gen. 19. 9.

thy ſelfe from the condition of ſinnefull men; eſtrange thy ſelfe from their courſes; walke as one deliuered from this evill world, if not yet in reſpect of place, yet in reſpect of new qualities; thou ſhalt haue Gods protection, and ſee the ſalvation of the LORD, when all the wicked Inhabitants of the earth ſhall call *for the hills to cover them*, and *the mountaines to fall vpon them*, to hide them from the wrath of the Lambe: *for the great day*

day of his wrath is come, and who can stand? (:.)

Rev. 6.16,17.

FINIS.

A

PROFITABLE MEMORIALL of the Conversion, *Life*, and *Death of* Mris. MARY GVNTER, set vp as a *Monument* to be looked vpon, both by *Protestants* and *Papists*.

I Could not better spēd some part of the dayes of my mour-

mourning for the losse of my deare wife, than in setting downe briefly some Passages of her course and Pilgrimage, that the happy memory of her graces and vertuous life might euer liue with me, both for incitation, and imitation. And if my desires were strong to make them more publike for the direction of

ſome others, I hope it will rather be charitably aſcribed to the working and ſtirring of my affection towardes her Aſhes, than to any vanitie of minde, or oſtentation in her. Beſides, I am ſure, that if a *Proteſtant* had beene ſeduced from vs (as ſhee was called out of *Popery*) and had liued and died ſo zealous in that Religion,

on, as ſhee did in this, the aduerſaries would haue made their aduantage of it, and publiſhed the ſame as one of the miracles of their Church. And I ſee not but it may bee as lawfull for mee, as it may prooue profitable for others, to ſet down the knowne Truth concerning her; that as ſhee was in her life, ſo alſo ſhee may happily continue

now after her death, an happy instrument of Gods glory in earth, as I am assured shee is a vessell before him filled with his glory of heauen.

Her birth.

THis gracious Woman was for birth a Gentlewoman, but descended of Popish Parents, who dying in her infancy, shee was committed vnto the

the tuition of an old Lady, honourable for her place, but a ſtrong Papiſt, who nouſled and miſled this Orphane in Popery, till ſhee came about foureteene yeeres of age; at which time this Lady died. Vpon which occaſion, God (hauing a mercifull purpoſe towards her conuerſion) by his good Prouidence, brought her to the

Popiſh education.

ſeruice of that Religious and truly honourable Lady, the Counteſſe of *Leiceſter*, who entertained her with more than ordinary reſpect, both becauſe of her young yeeres, as alſo becauſe ſhee was allied to Sir *Chriſtopher Blunt*, then husband to the honourable Counteſſe; at whoſe requeſt his Lady had taken her into her care.

To

To this Honourable Counteſſe ſhee came a moſt zealous Papiſt, and reſolute, as ſoone as poſſibly ſhee could apprehend a fit opportunitie, to conuey her ſelfe beyond the Seas, and become a Nun; for ſhe then thought that that was the ſureſt and likelieſt way to get Heauen: which as ſhee had an earneſt deſire to attaine, ſo

would ſhee take the neereſt way which ſhee thought would bring her thither. But ſhee could not ſo cloſely carry her ſecret deuotions and intentions, but that by the carefull eye of her Honourable Lady, they were ſoone diſcouered, and not ſooner diſcouered than wiſely preuented; for preſently her Lady tooke from her all

This religious care of the honourable *Counteſſe*, as ſhee did all her life thankfully acknowledge it, ſo is it very obſeruable both for the high commendation of her honor and for the imitation of others of her honourable ranke.

all her Popiſh books, Beades and Images, and all ſuch trumpery, and ſet a narrow watch ouer her, that ſhee might bee kept from her Popiſh Prayers, and not abſent her ſelfe from the daily Prayers of the Family, which were religiouſly obſerued: further, requiring her to reade thoſe Praiers that her honour daily vſed to haue in her pri-

uate chamber with her women.

Her Ladiſhip alſo carefully preuented her from her Popiſh company and counſell by word or writing, for neither might ſhee write nor receiue any letter without the view and conſent of her Honour.

Shee alſo conſtrained her to bee countable for the Sermons which

which ſhee heard in the houſe, which were conſtantly two euery Sabboth day, (for the increaſe of the ſound knowledge of God, which is the onely Hammer of Popery.) And heereby ſhee in ſhort time obtained great ability to communicate to others the ſubſtance of thoſe Sermons which ſhee heard, the rather becauſe it was conſtantly

ly obserued by all the women in that honorable Family, to come together after the last Sermon, and make repetition of both.

And this shee did as yet for feare, but still with this reseruation, that shee would keepe her heart for Popery; and trusted that God would bee mercifull vnto her (as *Naaman*) in this which shee did onely

ly

ly through feare and conſtraint. But God (who in his owne time worketh in his owne meanes) began to worke in her firſt a ſtaggering in her old way; For, when ſhee ſaw the holy conuerſation of that Reuerend Preacher, Maſter *I. W.* who was then Chaplin to the Counteſſe; ſhe began to perſwade her ſelfe, that ſurely this mans god-

godlineſſe muſt needs bring him to Heauen. And then the reuerend reſpect of the man made her begin to giue ſome better eare to his Doctrine, to examine his proofes, and to reuerence his Miniſtry; whereby in ſhort time, it pleaſed God that ſhee was wonne to beleeue the Truth, and renounce her former ſuperſtition and

Her new birth.

and ignorance. And, as it is the property of a true Conuert, being conuerted her ſelfe ſhee endeauoured the conuerſion of others, and was a great helpe and furtherance to the publique Miniſtery that way; For this was a thing which that honourable Familie tooke ſpeciall knowledge of; and there were many that had great

Iohn 1. 45.

great cause to blesse God for her in that respect.

Reuel. 12. Now presently Satan (that Dragon that watcheth to deuoure euery manchilde which shall bee borne vnto God) begins to rage, and reach at her with strong and violent temptations: and first hee terrified her in that shee had sinned the sinne against the

Her long and strong temptations.

the holy Ghoſt; for ſhee had played the deepe diſſembler; and being in heart a Papiſt, yet ioyned with the Proteſtants whom ſhee held for Heretickes, and all this againſt her knowledge and conſcience, and ſo fiercely and inceſſantly hee followed this temptation, as that ſhee was perſwaded it was impoſſible that

euer

euer this ſinne ſhould or could bee pardoned. And this temptation was pointed and ſharpened with that dreadfull and fowle ſuggeſtion of ſelfe murder, as if the remedy of the ſinne againſt the holy Ghoſt, were to deſtroy ones ſelfe. While ſhee was thus long toſſed and tumbled in theſe waues and billowes of Satani-

tanicall ſuggeſtions, wherein ſhee was ſo low caſt and deiected (ſtill concealing her griefe) as ſhee almoſt deſpaired of recouery; It pleaſed God to direct that Reuerend Preacher (who was her Father in Chriſt, and whom ſhee euer after embraced with the moſt entyre loue of the moſt naturall Childe) to en-

entreat of this ſinne; and to ſhew what it was, and by whom and in what manner it was committed. To which Doctrine ſhee diligently hearkening, and by examination of it, and her ſelfe, finding that ſhee had not ſo ſinned after illumination, nor with obſtinate malice against God or his Truth (which when ſhee

ſhee was moſt ſuperſtitiouſly deuoted, ſhee deſired to finde out) it pleaſed God to quiet her minde for that; and ſo led her ouer that temptation.

But Satan that departed from our head, Ieſus Chriſt, onely for a ſeaſon, was not long away from the moleſtation of this his member, but returned and

and brought ſeuen worſe ſpirits (were it poſſible) than before, and now his name may be *Legion*; for now hee would confound and oppreſſe her with multitudes of blaſphemous thoughts, and doubts. Now muſt ſhee beleeue there is no God: That the Scriptures are not his word, but a Pollicie: or if it were his

his word, who must interpret it? or how could shee a silly woman get the vnderstanding of such deepe mysteries as are contained in the same? Besides, as she was of minde that shee was gotten out of one errour, so shee knew nothing but that shee was misled into another; for, how could shee bee sure that this was the

the truth which shee now professed, seeing there are as many or more learned men of the one opinion as of the other, and all of them maintaine their opinions by the Scriptures. Thus was shee vexed and exercised with Armies of rouing and vnsetled conceits for fiue or sixe yeeres together, till God (whom she often sol-

sollicited for direction and assistance in the combat) brought her to this resolution, that shee would hold these conclusions, whatsoeuer disputes Satan might weary her withall. That there was not onely a God in himselfe, but a God that was her God: and whatsoeuer opinions there were in the world, that

there was but one Truth, and that was to bee learned out of the Scriptures; and though there were much in the Bible which ſhee did not vnderſtand, yet ſhee was perſwaded, that if ſhee would diligently reade and ſearch the Scriptures, with earneſt Prayer to God for a good vnderſtanding in them, ſhee ſhould at-

attaine thence a measure of knowledge, sufficient to bring her to heauen; and holding strongly these grounds, shee found the temptations waste away by degrees, and her selfe daily more strongly setled vpon the foundation.

Neither was shee onely by the grace of God a Conquerour in these temp-

tations, but I may ſay with the Apoſtle, in a maner more than a Conquerour by them; for, God (who bringeth light out of darkeneſſe) made theſe temptations a ſweet ſeaſoning of her whole life. By occaſion of which, ſhee tied her ſelfe to a ſtrict courſe of godlineſſe, and a conſtant practiſe of Chriſtian Duties, which

which she religiously obserued euen till her dying day.

For first, that shee might bee stablished in the Truth, and confirmed against those former wauerings and weaknesses, shee vowed, that God assisting her, shee would euery yeere reade ouer the whole Bible in an ordinary course, which course she constantly

Her religious life.

Extraordinary diligence in the Scriptures.

obſerued for the ſpace of fifteene yeres together, beginning her taske vpon her birth day, and reading euery day ſo many Chapters as to bring it about iuſt with the yeere. By which exerciſe ſhee gained a great increaſe of knowledge, and no leſſe ſtrengthening of her faith; for ſhee did not reade careleſly or negligently,

gently, but alwayes kept a note of what places she did not vnderstand, and would still be inquiring the meaning of them, as shee met either with Ministers, or such as shee thought were able to informe her in the same. And her custome was euer before shee opened her Bible, to send vp a short prayer vnto god, for the opening of

her blinde eyes, to the vnderſtanding of thoſe ſacred myſteries, that ſo they might bee as a Lanthorne to guide her feet in the wayes of holineſſe, vntill ſhee had attained her deſired happineſſe.

And not herewith contented, as a good *Mary* ſhee pondered the Word of God in her heart, for by her great induſtry in the Scrip-

Scriptures, ſhee had gotten by heart many ſelect Chapters, and ſpeciall *Pſalmes*; and of euery Booke of the Scripture one choiſe verſe: all which ſhee weekly repeated in an order which ſhee propounded to her ſelfe: and being asked why ſhee was ſo laborious in getting and retaining thoſe Scriptures in memory? Her an-

swer was, that shee knew not what dayes of triall, or persecution might come, wherein shee might bee depriued of her Bible, and other good bookes and helpes; but so much of the Scriptures as shee could get into her heart, shee knew no Tyrants or Enemies could bereaue or rob her of. (God make thee that readeſt,

deſt, and me that writeth this, ſo Chriſtianly prouident, as in theſe dayes of plentie to lay vp ſomewhat for the dayes of ſtraitneſſe and famine.) Secondly, from that time of her trouble ſhee reſolued vpon *Daniels* practiſe, wherein ſhee was alſo conſtant; namely, beſides the family duties, which were twiſe a day performed by the

Her inſtance in her priuat Prayers.

the Chaplin in that Religious houſe in which ſhee liued till within one yeere of her death; And beſides the priuate Praiers that ſhee dayly read in her Ladies Bedchamber, ſhe was thrice euery day on her knees before God in ſecret, like a true worſhipper, whoſe delight was to bee in Gods preſence. By meanes of which daily

daily exercise, besides all other comfortable fruits, shee attained a singular sweet gift in prayer, whereby shee could both strongly wrestle, and happily preuaile with God, whose grace suffereth himselfe to bee ouercome with the prairers of his weake seruants.

And because shee knew that religious fasting is the whet-

stone

ſtone of Prayer, thee tied her ſelfe to ſet apart ſix dayes in euery yeere, wherein ſhe was extraordinarily humbled in faſting and prayer, for her owne ſinnes, and the ſins of the times. At all which times ſhee was in ſpeciall manner earneſt with the Lord, that hee would bee pleaſed further to reueale vnto her his whole Truth,

Truth, needfull for her ſaluation, and keepe her conſtant in the obedience thereof vnto the end.

And becauſe ſhee knew that the right and worthy Receiuing of the Sacraments affordeth a Chriſtian ſpeciall ſtrength, and much ſtability in the courſe of godlineſſe: as ſhee diligently apprehended that comfort when

when she could conueniently receiue that Sacrament; so for many yeeres shee had laid a band vpon her selfe, neuer to receiue it, but the day before to fit, and examine her selfe seriously, deeply humbling her selfe before the Lord in fasting and prayer all the day long.

The tenderness of her conscience.

Thirdly, the trouble of her conscience, made her euer of a tender

tender conſcience: fearefull ſhee was of offending God and her owne conſcience; and watched her ſelfe narrowly; and to keepe her ſelfe in awe; for the ſpace of fiue yeeres before her death, ſhe kept a Catalogue of her daily ſlips, and ſet downe euen the naughtie thoughts which ſhee obſerued in her ſelfe, that one day in euery weeke

weeke ſhe might extraordinarily humble her ſelfe for all the failings of that weeke, and this with ſuch moderate abſtinence as might beſt fit her weake body to humble and feruent praier. And all theſe priuate religious duties, ſhee performed ſo ſecretly, that none but her boſome friend knew of their performance. As ſhe was thus feare-

full

full of ſinnes preſent, and to come, ſo her conſcience was tender in reſpect of ſins paſt as may appeare by this memorable inſtance. Whileſt ſhee was a child bred vp in the chamber of that old Lady, ſhe was entiſed by lewd ſeruants who fed her with figs, and other ſuch toies, fit to pleaſe children withall, to ſteale money out of the

the Ladies Cabinet which often ſtood open in her Chamber, and which they knew ſhee had the fitteſt opportunitie to doe of all other: whereunto her childiſhneſſe giuing way, ſhee found it not miſſed, and ſo continued it for ſeuen yeeres or thereabouts without any great checke of Conſcience. But when the light of God

God came in and made a priuy ſearch in the heart; and made her able to take her ſelfe with the fact; now ſhee was aſhamed and confounded in her ſelfe, and her ſtirred conſcience gaue her no reſt, nor could ſhee conceiue any hope of quiet, becauſe ſhe ſaw, ſhe had done that which ſhe could no way vndoe. If ſhe looked

looked at the ſumme of money taken and giuen away, ſhee conceiued that by continuing in that courſe ſeuen yeeres together, ſhee might haue wronged that Lady thirtie or fortie pound. If ſhee thought of reſtitution, ſhee was no way able. Thus ſhee carried the burden of this ſin a long time, eaſing it aſwell as ſhee could

could with a resolute purpose, if euer God pleased to make her able, to make restitution to the heires of the deceased Lady. And accordingly so shee did. For whē that honourable, and bountifull Lady, whom shee so long serued, gaue her a large portion when shee bestowed her in marriage, shee forthwith made choice of a Reue-

Reuerend Minister, whom shee employed therein, (enioyning him secrecie) and because shee would bee sure to make full restitution, she deliuered him sixty pounds, to tender vnto this Ladies heire, as from a concealed seruant of the Ladies, who had vniustly taken it away from her. And when the Gentleman returned

ned ten pounds of it backe againe, such was the tendernesse of her conscience, that shee would receiue none of it to her own vse, but giue it away to poore and pious persons and vses. And this childish errour God turned to her good; for in all the two and twenty yeeres of her seruice vnto that honourable Lady, shee neuer

I durst

durſt make vſe of any thing that was vnder her charge, were it ſmall or great, but ſet it downe in writing, and once euery yeere did make it good, either in the kinde, or in ſome other thing which ſhee bought for her Ladiſhips vſe.

Her charitable diſpoſition.

Fourthly, the ſenſe of her owne weakneſſes and wants made her of a pitifull, and charitable diſpo-

disposition towards the wants, and miseries of others. Shee had euer a large heart to the poore, especially the godly poore; she neuer did see or heare of any that were in want, but her heart did mourne if shee had not to releeue them, neither was her hand shut, for shee did yeerely lay aside a portion of money

to the vttermoſt of her ability (if not beyond) for their releeſe. Thus ſhee liued holily, happily, and deſiredly: Neither could ſo gracious a life be ſhut vp but by an anſwerable, that is, an happy death and diſſolution, wherof I will adde but a few wordes, and ſo leaue her to her happineſſe till wee meet happily againe.

True

Her lingring ſickneſſe.

Truest it is, that the life of a Chriſtian ſhould bee a continuall meditation of death, as it is a continuall motion to death: and ſuch was the latter part eſpecially of the life of this Chriſtian woman, who was of weake and ſickly conſtitution many yeeres before her death, which made her ſo much the more prepared

for her laſt combate and ſickneſſe, which laſted ten weekes; in all which time ſhee certainly apprehended and expected her diſſolution, it being the principall, and almoſt onely ſubiect of her diſcourſe, ſix moneths before it came. But thirty dayes before her departure, ſhe finding her paines increaſing, and growing very ſharpe and tedi-

tedious, she spent an houres talke with mee concerning her desire for the things of this life; and having said what shee purposed, shee thus concluded her speech: Now sweet Heart, no more wordes betweene you and mee of any worldly thing, onely let me earnestly request, and charge you, that as you see my weakenes increase,

you will not faile to assist me, and call on mee to follow the Lord with prayer and patience; For, now I know, that Satan will shew all his malice, because his time is but short against me, and he will easily espie my weakneſſe, and make his advantage of it, and therefore now especially helpe mee with your counsell, comfort and praiers.

In all the time of her ſickneſſe, our gracious God who as a faſt friend ſtandeth cloſeſt to his ſeruants when they haue moſt need of him, ſhewed his gracious preſence with her, as in all other comfortable ſupplies anſwerable to that depth of diſtreſſe, ſo eſpecially in hearing and anſwering her prayers, and deſires of her heart.

Foure requests especially she made to God in her sickneſſe, and heard in them all.

There were foure requests which wee obſerued ſhee eſpecially preferred vnto God in her ſickneſſe, and in none of them was denyed.

I. The firſt, that ſhee might be armed with ſtrength againſt Satans aſſaults, which ſhee expected would be fierce & frequent; from whom ſhe was mercifully freed; for onely three dayes be-

before her death, ſhee began to bee dejected in the ſenſe of her owne dulneſſe, and thereby began to call in queſtion Gods loue towards her, and the truth of Gods grace in her; for ſaid ſhee, were I the Lords, why ſhould not I lift vp my head now, ſeeing the time of my diſſolution draweth on ſo neere? But theſe com-

complaints continued not aboue sixe houres, but shee had much cheerefulnesse and comfort againe, which shee expressed, both in earnest and excellent Prayers, (wherein her gift was more than ordinary for her sex) as also in many cheerful thanks and praises to God for his great mercy, for that hee had now so chained Satan at this time

time of her great weakneſſe, that hauing beene formerly moleſted, and daily vexed with his aſſaults, for the ſpace of aboue ſix yeeres together, now hee would not ſuffer him to reſt on her with his malice aboue ſix houres.

II. Her ſecond requeſt was, that the Lord would ſtrengthen her with patience to endure all her paines to the

the end; and herein she was as graciously heard as in the former, for although she was full of paines, and assaulted with many strong fits, in which no part was exempt from deadly paines, and euery of these fits of many houres continuance, yet was shee neuer heard to vttet any word of impatience in her selfe, or discontent

to

to any that were about her, and much lesse to charge God foolishly, in whose hands she was as the clay in the hād of the Potter.

Her third request to God was, that shee might in all her sorrowes be still supported with some sense of his loue; and with the assurance of the pardon of all her sins. And that God was comfortably found III.

of

of her in this requeſt, was very apparent in her ioyfull expectation of death; the time whereof ſhee truly foretold fiue dayes before it caine; and as this time approached, her ioy increaſed; ſo as ſhee was able to comfort her mournfull huſband and friends, ſaying; Mourne not for mee, but for your ſelues, for I ſhall very

ſhrtly

shortly be more happy than the wishes of your hearts can make me, and therefore cease your mourning and helpe mee thither by your praiers as fast as you can.

Her fourth request was, that shee might haue her memory continued vnto the last, that so by no idle, or light speech, she might dishonour God, or bring scandal IV.

dall on her profession; for she said, If I through paine or want of sleepe (which shee much wanted) should haue any foolish, or idle talke, I know what the speech of the world vseth to bee; This is the end of all your precise folke, they die madde, or not themselues, &c.

.VI

And as she praied, God gaue her her me-

mo-

mory to the laſt gaſp, that ſhe died praying; for a little before her departure, ſhe called vs that were about her and haſted to Praier, for now (ſaid ſhe) I ſhall bee gone preſently: (which words wee then beleeued not) but Praier being ended, ſhe ſaid with more ſtrength than ſhee had ſpoken any thing foure houres before; Amen,

Her happy departure.

men, amen. Into thy hands, O Lord, I commend my ſpirit. Lord Ieſus haue mercy on mee, and receiue my ſoule. And thus with her laſt breath and words, her ſoule was carried into *Abrahams* boſome in the Heauens, to which her eyes and hands were lifted. This was the life and death of this ſweet Saint, as it was obſerued, and now faith-

faithfully witnessed by her mournfull husband, who wisheth both his life and latter end like vnto hers.

FINIS.

THE PEARLE of the Gospell, OR *Jewell Euangelicall:*

1. Diligently sought
2. Ioyfully found
3. Dearly bought

by the wise Merchant.

Infolded in Christs Parable,

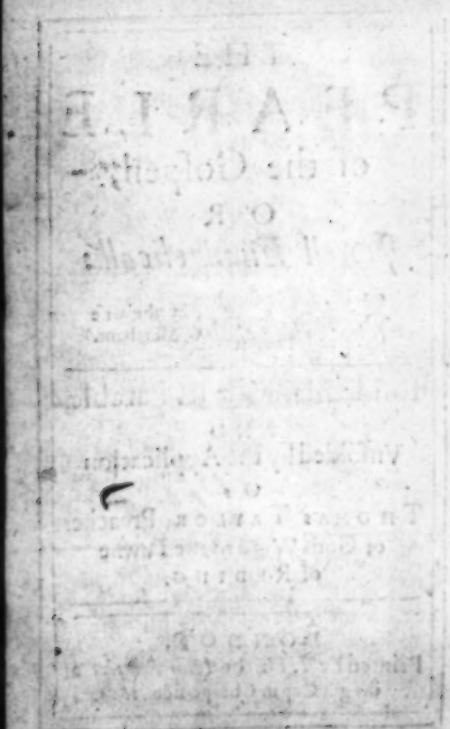
AND

Vnfolded by the Application

OF

THOMAS TAYLOR, Preacher of Gods Word to the Towne of READING.

LONDON,
Printed by *I. H.* for *Iohn Bartlet* at the gilt Cup in Cheape-side. 1624.



TO
THE RIGHT
WORSHIPFULL,
M^rs. *Elizabeth Backus*,
Wife to M^r. *Samuel Backus*
Esquire, and Iustice of Peace:
And to her three vertuous and
religious daughters, M^rs. *Mary*
Standen, wife to M^r. *Standen*
Esquire, and Iustice of the
Peace; M^rs. *Elinner Backus* wife
of M^r. *Iohn Backus* Esquire, and
M^rs. *Elizabeth Bellingham*, wife
to M^r. *Richard Bellingham*
Esquire; Grace and
Peace from the
Fountaine.

Right Worshipfull,

PEarles are small in quantitie, but great in their hidden qualitie, and smaller often in the

weight than in their worth: such an one is this which I haue presented vnto you as a token of my due respect and vnfained loue to your selfe, and the Church in your familie. Pearles from earth fit not common persons; but this from heauen belongeth to all who meane to partake in the common saluation. As this Pearle is yours in the common right of Saints, so this offer of it is yours by a second and more peculiar right, as who first helped it out of the darke

darke into this light. Your earnest and often desires of some of the written notes of this Treatise, drew from me a promise, the thought of the paiment whereof, was my first thought of this publication. And now this Pearle being yours, weare it as your chiefe ornament, the price of which raiseth your owne price and reckoning in the eyes of God and good men, aboue the Carbuncles and Rubies. *Other ornaments seuered from this, are but beautifull vani-* Pro. 30. 10.

ties. The largest reuenues, the richest estates, the most ample treasures, the costliest cabinets, filled with pearles and precious stones, sets the person wanting this pearle, in no higher reckoning than common flints, or other contemptible stones, with him to whom the Nations are but as the drop of a bucket, or as the dust of a balance. So of all naturall endowments, wee may compare them (as Salomon doth beautie) to a ring of Gold, which outwardly commendeth

Isa. 40. 15.

mendeth the wearer; But the iewell of this ring is this pearle of the Goſpell, or the life of the Goſpell, in the life of the Goſpeller. Let this Iewell be loſt once, or miſſing, the ring may be gilded, and gliſtering without, but the touchſtone and triall will finde that it was neuer gold. And becauſe I know that you haue no greater ioy than to ſee your children walke in the truth, *I am aſſured, you will gladly afford them an equall ſhare with you in this ſo*

3 Ioh. 4.

precious a commoditie, and therefore haue I taken them into this dedication. Psal.127.5. *Blessed are you that* haue your quiuer full of such louely arrowes. *Of the vertuous woman is said,* Prou.31.28. Her children praise her. *Were this a verball praise of the mouth, children might seeme* testes è sinu, *and the spreaders of the partiall praises of their mother; but this is an actuall and solid commendation, and vnsuspected, when the shining vertues of the feare of God, sobrietie, and*

and modeſt conuerſation of children, proclaime the grace, pietie, and care of the mothers education. Among that rich ſtore of earthly comforts, with which God hath beſet you, you haue none comparably gracefull to this, if you except your ſweet ſocietie with your graue and religious huſband.

And now to you three daughters, worthy of ſuch a Mother: When I call to remembrance the vnfained faith, which dwelt, and yet dwelleth in your Grand-

Grand-mother, *(whose reuerend old age is crowned with an ancient and honorable profession and practise of holy religion aboue any I know in these parts)* and in your deare mother; and am assured it dwelleth in you also, I could not but put you in remembrance, to stirre vp the gift of God that is in you: *And exhort you, as you haue happily begun, to hold on in the way of grace, and see that your works bee more at last than at first.* God hath aduanced

aduanced you into the fellowſhip of religious and compleat Gentlemen your husbands, to faire eſtates and portions in this world, but eſpecially to a ſure expectation hereafter, by meanes of your inſeparable coniunction to your Head and Husband Ieſus Chriſt. You muſt now aduance him who hath thus aduanced you, and loue him for himſelfe, who hath loued you in his Sonne: and hold euery new ſenſe of mercy, a new ſpurre and prouocation vnto dutie. In the way and

and pace in which you goe, I must acknowledge I passe and slip an opportunitie, by passing ouer in silence so many commendable parts in you all, which make you

Prou. 31. 30. worthy to bee praised *among women fearing God. But my praises can lift you no higher than your owne vertues doe, whose diligent paines in gaining knowledge of holy things, conscionable practise of sound religion, charitable refreshing of the poore members of Christ, and whose humble, sober, wise, modest,*

and

and lowly carriage, (especially in these loose dayes) are as so many tongues, and mouthes, and pens (without mine) to publish your due praises: and knowing that you will be better pleased, that I turne my praises into praiers, for your progresse and prosperitie in the good way, I shall endeuour to supplie that want this way, heartily commending you to the power of his grace, who only can further enrich you with the pearle of the Gospell; who also giue you with the

the new yeere, new supplies of all holy graces, till the new man be compleat in Iesus Christ, in whom I rest

Your Worships to be vsed for your furtherance in the faith,

THO. TAYLOR.

THE

THE PEARLE OF the Gospell.

MATTH. 13. 45.

The Kingdome of Heauen is like vnto a Merchant man that seeketh good pearles.

Who hauing found a pearle of great price, went and sold all that he had, and bought it.

OVR Lord Iesus comming from the bosome of the Father, to reueale the mysterie hid from the beginning of the

the world, ſpent the whole time of his miniſterie in diſcouering to the Church, the excellencie, the vtilitie, and the neceſſitie of that bleſſed and ſauing truth, the daughter of eternitie, without which the whole world had lien in perpetuall death and darkneſſe.

The ſcope of this Parable.

This parable among many, and aboue many, manifeſts, that how baſe ſoeuer and vile the things of God ſeeme to naturall men, yet there is ſuch worth, vertue, price and beautie

tie in them, as the godly man who only can discerne them, will exchange all he hath with them, yea & part with all the world before he will part with them.

In which Parable consider foure things. Foure parts of the Text.

1. What is this kingdome of heauen.

2. What is this pearle, and the goodnesse of it.

3. Who is this Merchant man.

4. What are his actions, namely three.

1. He seeketh good pearles.

2. He

2. Hee findeth a pearle of great price.

3. Hee sold all to buy it.

I. What the kingdome of heauen is not.

For the first.

By the kingdome of heauen, is not meant the blessed estate of the Church triumphant in heauen: as in *Matth.* 5. 10. *Yours is the kingdome of heauen.*

Nor the Church militant and visible: as in *Matth.* 13. 47. *which is like a net cast into the Sea.*

Nor the time of grace vnder Christ exhibited to preach in his owne

owne person: *Mat.*3.3. *For the kingdome of God is at hand.*

Nor the estate of grace, wherin the elect be iustified by faith, and are lead forward by grace, toward the kingdome of heauen: as *Matth.*13.31. *The kingdome of heauen is like a graine of mustard seed.*

Nor the kingdome of power, by which God in heauen as a King gouerneth all the world, and euery particular creature in it.

But by it is meant the preaching & publishing

What it is.

liſhing of the Goſpell, called here,

1. A Kingdome.
2. A Kingdome of Heauen.

1. Why a kingdome, 3. Reaſons. I.

A Kingdome, for three reaſons.

1. Becauſe the doctrine of the Goſpell bringeth vs to Chriſt, that he as a King may reigne in vs: hence it is called *the Goſpell of the kingdome*, Matt. 4.23.

2.

2. Becauſe it is a powerfull meanes ordained by God, to pull vs *out of the kingdome of darkneſſe, and tranſlate vs to the kingdome*

of

of his deare Sonne, Coloss. 1.13 and the Apostle calleth it *the power of God to saluation, Rom.* 1.16.

3. Because God hath set it apart, not only to erect vp the kingdome of God within vs, which standeth in inward *righteousnesse, peace of conscience, the ioy of the Holy Ghost, Rom.* 14.17. but also to leade vs thorow to the participation of that kingdome of glory reserued in heauen for vs. 3.

Secondly, of heauen. Why of heauen.

1. Because of *distinction*

ction from earthly kingdomes: it preacheth Christ a King; but withall, that his kingdome is not of this world: hee ruleth not after a temporall manner, but sitteth as King in the spirits of his subiects, and ruleth the conscience, and holdeth vp this scepter of his kingdome in the hearts of men, so as this kingdome is heauenly and spirituall.

2. For *exaltation* and aduancement, lifting it vp aboue al that earthly kingdomes can afford,

ford, for worth and excellencie : and so to stirre vp our affections, and pull our eyes toward it; the very name of it should rauish vs, and commend the priuileges of the Gospell vnto vs.

3. For *admonition* and caution, that the subiects of this kingdome should receiue their lawes from heauen, and contemning earth & earthly things, should aspire, meditate and frame themselues to heauenly conuersation : this very title of

3.

the Gospell should be of power to lift vs aboue the earth.

II. What is meant by the Pearle.

Now what is meant by this pearle? By the pearle is meant,

1. The happy estate of grace here.

2. The happy estate of glory hereafter.

Of which latter, see *Reuel.* 21. 21. the foundations of the new *Ierusalem* were garnished with all manner of pretious stones; *Iasper*, *Saphir*, *Chalcedon*, and the twelue gates were twelue pearles, &c.

But here it signifieth the

the happy estate of grace, in which wee are still seeking, and purchasing the pearle, and the good things of the Gospell, as namely, the glad tidings of it; the offer of Christ with his merits; the gift of faith, iustification, sanctification; and these are called a pearle for sundry reasons.

Good things of the Gospell resemble a Pearle in fiue things.

1. For the value and worth of them, which passe all other treasures in excellencie and estimation. As siluer is beyond brasse, and gold beyond siluer, so pearls

1. In value and worth.

are beyond gold, and the good things of the Gospell beyond the most precious pearles: so saith *Salomon*, *Pro.* 3. 14, 15. *The merchandise of wisdome is better than the merchandise of siluer; the reuenue of it is better than that of gold: it is more pretious than pearles, and all thou canst desire are not comparable to it.* What a world of wealth both spirituall and heauenly, is manifested by the Gospell, which exhibiteth Christ, in whom are al treasures of grace and

and glory? What a rich store-house is Christ himselfe? the least drop of whose bloud was more precious than al the world? How precious are all his merits, and plentifull for redemption? What a good thing, and precious grace is faith, which storeth a man with all the good things of heauen? How precious is the doctrine of saluation, which must not be cast to swine; as *Matt.7.6*? Well doth our Sauiour therefore call this a

pearle of *great price*, for the moſt precious pearles in regard of theſe good things of the Goſpell, are but duſt and clay.

2. In rareneſſe.

2. For the rareneſſe. Pearles are not ſo common as pibles, nor in the hands of common and ordinary men; but fit for Princes & great perſonages; common men know them not, nor the price, nor the vſe of them: Euen ſo the good things of the Goſpell are not known or obuious to euery one, but *hidden myſte-*

ries,

ries, vnknowne to the most part of the world, and a wisdome reuealed to Babes. And as Pearles are easily contemned of vnskilfull persons, who are ignorant of their price and vse: so the mysteries of the Gospell; offer them to the Gentiles, they esteeme them *foolishnesse*: to the Iewes they are as a *scandall*: Christ crucified is the very scorne of the world; onely a few beleeuers aduanced to be *Kings and Priests* to God, know the price of this

1 Cor. 1. 23.

Reu. 1. 5.

commoditie, and lay out for it.

3. For hidden vertue.

3. In regard of the hidden vertue and ſecret excellencie of them. The body and quantitie of a Pearle is ſmall, but the vertue and power of it great: ſo the Goſpell ſeemeth ſmall, and contemptible, but it is *the power of God to ſaluation*: and faith in the Goſpell draweth vertue from Chriſt to open blinde eyes; to cure all ſpirituall diſeaſes, to raiſe from death in ſinne; to driue away deuils, and

Rom. 1. 16.

and breake the force of temptation: all the Pearles betwixt heauen & earth haue not such power; onely faith as small as a graine of mustard seed, draweth vertue from Christ: and grace though it bee neuer so little (if sound) it is of power to open blinde eyes, and to carry the Saints along vnto their saluation.

Foure qualities of a rich Pearle.
1. Brightnesse.
2. Firmnesse.
3. Greatnesse.
4. Roundnesse

4. In regard of their excellent qualities, as *puritie*, and cleerenesse, and orient brightnesse: so *the law of the Lord is*

pure, Pſal.19. The doctrine of grace, for the brightneſſe and perſpicuitie of it, is as a reſplendent gem, which draweth all eyes to it. Secondly, in Pearles is *firmneſſe* and ſtrength; ſo hard and firme are ſome of them, as fire conſumeth them not, nor much ſtrength can breake them: euen ſo firme and ſure are the promiſes of the Goſpell; all of them are *Yea and amen:* fire nor water, proſperitie nor aduerſitie can conquer them: ſo firme is ſauing grace,

2 Cor. 1. 20.

grace, which can neuer bee shaken out of the heart. Thirdly, their *magnitude* and greatnesse; so great is the mysterie of godlinesse; amongst all Gods secrets, there is none so great, as this of mans redemption: In the beholding of which, the Angels cannot yet satisfie themselues, 1 *Pet.* 1.12. Fourthly, *equalitie* & roundnesse much commend pearles. The Gospell is offered to all alike, to beleeuers and vnbeleeuers; to masters and seruants; rich

2 Tim. 3. last.

rich and poore: it is no fault of the Gospell, if thou beest not saued by it.

5. For the effects, which are three.
1. To inrich.

5. In regard of their effects. Pearles supplie our needs at al seasons; and therefore *Nonius* a Senator of *Rome*, persecuted by *M. Antonius*, prouided only for himselfe an Vnion of inestimable price, to carry with him in his flight, by which alone hee was rich enough: So the Gospell supplieth all our wants; Christ in the Gospell supplieth vs all things, prouideth

prouideth for vs bread of life, and water of life, and garments of his owne righteousnesse; hee payeth all our debts, inricheth vs with inestimable treasures, and naked Christ is wealth enough.

Secondly, Pearles serue for ornament, and honour, and shew a man to be in dignity: some hang them in their eares; some hang them in golden chains vpon their brests; some set them in gold, and weare them on their fingers: So the Gospell is

2. To adorne.

is the honour and ornament of a Christian, and maketh vp all his indignities & wrongs: while he hangeth it on his eare, by diligent and carefull hearing: while he fastneth this Vnion, and Pearle, and maketh it shine by faith in his heart: and while he weareth it as a ring on his finger, by conscionable practise of the commandements of the Gospell; which is, to beleeue in the Sonne of God, and loue one another; this man is honoured of God

God and all his Saints.

Thirdly, many Pearles are of great vse, and effect, to preuent poison, to preserue naturall strength, and recouer it decaied: many of them great Cordials, and others great comforters of the principall vitall parts of man.

Thirdly, to cure and comfort.

So the Gospell and good of it preserue the soule from the poison of sinne, preserueth supernaturall strength, restoreth and reneweth strength of grace decaied; is the only heauenly

uenly Cordial to comfort the heart in gripes of temptation, and accusation: it is the comforter in all afflictions; that a Christian may say of it as *Dauid* of the Law, *Had not my comfort beene in thy law, I had perished long agoe in my trouble.*

Psal. 119. 92.

Vse 1. Labour then to see the worth and price of the Gospell, that with Christ thou maist preferre this Pearle of the Kingdome, aboue all Pearles & Kingdomes, and value this Pearle of grace aboue al naturall Pearles. Our

Our Sauiour would haue vs see how carnall we are, while such supernaturall treasures are so slightly accounted, and at so little and low a rate with vs. How carnall is it to preferre other Pearles which are from earth, or sea, before this Pearle which onely is from heauen? How vnwise are we, so highly to value the Pearles whose matter is dust and slime, and whose beautie is by the Sun beames included: and contemne the Pearle, the

the matter of which is the eternall loue of God by Ieſus Chriſt: and the beautie the light & grace of Chriſt the Sunne of righteouſneſſe, which for the orient brightneſſe excelleth the Sunne ſhining in his ſtrength.

Beſide, neuer ſhall this Pearle be purchaſed before it be prized; nor euer be of vſe to vs vntill we haue purchaſed it: as a Pearle keepeth it ſhine, beautie, and vertue, wrapped vp in the darkneſſe and bowels of the earth; but

but no whit enricheth him that findeth it not.

Also let vs place our riches in the Gospell, which is so farre aboue Pearles as the substance is aboue the shadow: Pearles here doe but shadow forth the worth of grace, but there is no proportion betweene them in shining, vse, or beautie.

Vse 2. Place our riches in this Pearle.

First, because opinion setteth the price of the one; but worth on the other: the true worth of the grace of the Gospell, heighteneth it to him that can

1. The excellencie of this Pearle aboue all other in fiue things.

can truly esteeme it.

Secondly, no Pearle can buy a graine of grace; but grace may bring riches & Pearles, having the promise of this life as well as of that which is to come.

Thirdly, no Pearle can availe in the day of wrath: only grace opposed to Gods displeasure stinteth it, *Prov.* 11.4.

Fourthly, Pearles and treasures can no way further a mans salvation; many wayes doe and may hinder it: many for gaping after

after the world lose their owne soules: but the wealth of the Gospell only saueth soules, and there is no other meanes besides it.

Fiftly, Pearles may make a man rich in this world, and adorne the outward man; but not the inward: neither will they goe with vs hence to doe vs any good; here we finde them, and here wee leaue them. But the rich Pearle of the Gospel is indeed ours; and maketh vs richest in heauen: content

thy

thyſelfe therefore with it as the bleſſed Diſciple *Peter* ſaying, *Maſter, thou haſt the words of eternall life, and whither ſhall we goe?* How haue the Saints eſteemed and made grace their only iewell and treaſure? *Pſ.*119.111. *Dauid* made the teſtimonie of God his *heritage*, yea the ioy of his heart. *Epheſ.* 1.7. The Apoſtle calleth it a *rich grace*, and Chap. 2.7. *the exceeding riches of his grace*: and *Col.*1.17. which *riches* is Chriſt in you.

Ioh.6.68.

But

But men that seeke after grace are the poorest men, meane, and vnprosperous in the world. *Ob.*

No, they are the richest men, though neuer so meane in the world, they haue many waies to be rich, which the worldling wanteth. They haue a *rich knowledge*, 1 *Cor.* 1.27. they haue faith a rich commoditie, more *precious* than gold that perisheth, 1 *Pet.* 1.7. they haue Christ liuing in them, and dwelling in them; they haue praier *Sol.*

a *rich florehouse*; they haue title, and are indeed heires of the Kingdome of heauen. And suppose they be afflicted, reiected, and scorned amongst men; yet can they with *Moses*, account the rebukes of Christ *greater riches* than the treasures of *Egypt*, *Heb.* 11.46. Oh what a world of sweet content lodgeth in the heart with Christ? in want of all things hee hath all things. If one aske a Christian, What is thy Country? he may answer,

swer, Christ and his Country. What is thy kindred? Ans. Christ is my kindred. *Matth.* 12.50. *Behold my mother, and my brethren, and my sisters.* What is thy wealth and honor? Answer, Gods Kingdome is mine, yea God himselfe: he is all things to mee, here and hereafter.

Men cast vp their heads, and looke aloft, if they be Lords of some small Manour, or possession: but to be a King or Prince of a peece of earth, liketh

C them

them in their conceits aboue the tops of the clouds: But a poore Christian is better contented with poore and naked Christ, than with all such high and stately vanitie.

Vse 3. Doe for the Gospell as men doe for Pearles.

Wee must also doe for the Gospell as men will doe for pearles and treasures, take paines to purchase and obtaine it.

1. Painfulnes required.

1. What a deale of paines and trauell doe men take to Faires and Markets, in hope of a little profit, of which yet they may be disappointed:

pointed: but refuse all cost, and trauell for the Gospell? Oh that men would heare the call of the Gospell, and seeke for faith aboue siluer, and for grace aboue fine gold; happy is the man that findeth the merchandise of grace, and the commoditie of faith, which is aboue all commodities: alas that such precious wares should lie neglected, and neuer asked after, nay refused and thrust off, when God maketh offer to thrust the same vpon vs, while

for euery trifle wee want, for euery shooe-string, we can inquire, aske, and pray for: but content our selues with goods wanting goodnesse, and with a full chest of siluer, or gold; and a heart emptie of God and his grace: woe to so rich a begger: and vnhappy is that man that hath only not purchased what was only worth purchasing.

2. Carefully locke it vp in thy surest chest.

2. Locke vp the doctrine and promises of the Gospell in faithfull hearts and memories.

A man that hath a Iewell of inestimable price, will bee sure to locke it vp in the surest chest hee hath; How careful then should we be of safe keeping the instructions of Gods word? which wee can lightly reiect; and will bee more carefull to keepe the least peece of siluer that euer we saw coined, than the most inualuable treasures of Gods word that euer we heard preached? But *Mary* pondred Christs words, and laid them vp in the closet of her

Vse 4. Comfort to poore Christians.

Againe, this tends to comfort poore Christians. Thou art poore and despised in the world; but God hath honoured thee with a Pearle, worth all the Kings ransomes in the world. Thou art a loser in the world, the profits of it flie from thee, into other mens hands; But 2 *Cor.* 6. 10. *as poore, and yet making many rich; as having nothing, and yet possessing all things.* Thou losest thy name, goods, and libertie; but this Pearle remaineth with thee in all

all estates; thou art neuer so poore as thou seemest, nor such a loser as the world takes thee for: *Dauid* found the word his comfort in trouble, and that kept him from perishing: yea the statutes were *his songs in the time of his pilgrimage*, *Psal.*119.50.54.

This of the second thing.

3. Who is the Merchant? *Answ.* Euery Christian man and woman, who are in the way to heauen; and in respect of their trade

3. Who the Merchant is.

of Christianitie are compared to the Merchant. *Prou.* 3.14. *for the merchandise of wisdome is better than the merchandise of siluer, and the gaine thereof is better than gold. Luke* 19.13. *And hee called his ten seruants, and deliuered them ten peeces of money, and said vnto them, Occupie this till I come.* Christianitie is a spirituall merchandising: I say *spirituall*, to distinguish it from *ciuill*; neither is it altogether so like, but that there is much difference

rence and dissimilitude betweene them: and the difference is in seuen things.

Seuen differences betweene ciuill and spirituall merchandising.

1. Persons.

1. In respect of persons: in ciuill societie, all must not bee Merchants. The Politicians call Merchants, *Pedes corporis politici*, that is, the feet of the body politicke; both to carry out needlesse commodities into forraine parts, and by exchange to bring in more and other necessaries for them. Now all the body must not be a foot; nor all the members of

a naturall body haue the ſame ſunction. But in this myſticall body it is farre otherwayes: For here euery Chriſtian ought to bee a Merchant, *Luk.* 19.13. ſeeing euery Chriſtian man hath receiued ſome *talents* of his Lord to traffick with; & charge alſo to trade, and occupie with them till hee come: And whereas in ciuill dealings Miniſters are excepted, and prohibited, that they muſt neither make merchandiſe of the word, nor intangle them-

themselues with the *affaires of this life*: 2 *Tim.* 2. 4. *No man that warreth intangleth himselfe with the affaires of this life*, because hee should please him that hath chosen him to be a souldier; These are in this supernaturall trading the chiefe Merchants, of whom men must expect, & inquire of these chiefe and heauenly commodities.

Secondly, in respect of the commodities; Ciuill Merchants doe only deale in profits from earth, and for earth:

2. Commodities.

earth: in earth are they gotten, and in the earth are they left; but these spirituall Merchants deale in commodities farther fetcht, namely from heauen, and for heauen; not left by vs, nor leauing vs, till wee get into heauen; the Apostle calleth them *heauenly things in Christ*.

Thirdly, in regard of the manner of obtaining them, they doe much differ: these are often gotten by indirect meanes, as by false weights, measures, counterfet money, lies, and

and oathes; and this ciuill merchandising is one of the Arts or Trades, that may bee well or ill vsed: But in spirituall & supernaturall trading, the Merchant aduanceth his estate by true and iust meanes onely: euery thing is weighed out, and taken in by the weights of the Sanctuarie, sealed by God himselfe for true and iust; they are people of a *pure language*; casting deceit out of their mouthes: here they are not craftie Merchants

to

Iohn 1.

to deceiue their brethren, but true *Nathanaels* in whom there is no guile.

Fourthly, effects.

Fourthly, in regard of the effects; Ciuill trading oft times calleth men from the worship of God, and hindreth it: *Luk.*14.18.19. wee may read of three sorts that refused to come to the supper, two of them were Merchants; the one had bought a farme, and the other fiue yoake of oxen, and these must be excused: But this euer furthereth it; for no man can attaine

attaine to the meanes of saluation (which is this supernaturall merchandising) but by such parts of Gods worship, & mans duty, as the Lord hath appointed in his word.

Fiftly, in respect of necessary meanes to vphold and driue the trade withall: In ciuill trading money is *necessarium subsidium*, for when men needed not the commodities exchangeable, mony was inuented to preserue contracts; without which the Merchant cannot

Fiftly, meanes

cannot compasse his commodities. But in supernaturall trafficke, the Merchant buyeth without money or money worth. *Esa.* 55. 1. *Hoe, euery one that thirsteth, come yee to the waters, and ye that haue no siluer, come buy and eat: come (I say) and buy wine and milke without siluer and without money.* Not the least of these commodities are to be valued by money, gold, pearles, and the desirable things of this life, *Prou.* 3. 14. 15. for the merchandise there-

of

of is better than siluer, or whatsoeuer men can deuise or desire besides it.

Sixtly, in regard of circumstances of time and place. 6. Circumstances. 1. Of time.

For the time: Ciuill merchandising is to be exercised on the six dayes, not on the Sabbath day. 13. Neh. 19, 20. *And when the gates of Ierusalem began to be darke, before the Sabbath I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath: and some of my seruants*

set

set I at the gates, that there should be no burden brought in on the Sabbath day: So the chapmen and Merchants of all merchandise remained once or twise without Ierusalem.

But for supernatural and spirituall trading, as all the six dayes are fit; so the seuenth especially is the Lords mart or market, to furnish all his people with prouision for the whole weeke following.

And for the place: All places are not fit for ciuill marts & Merchants;

chants; but the principall prohibited place is the Church the house of God: *Matth.*21.12. *Jesus went into the Temple of God, and cast out all them that bought and sold in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold Doues*: Christ would not endure his Fathers house of praier to be made a house of merchandise. But in spirituall trading, for heauen, all places are fit for Christian Merchants, who should goe

goe no where but ſtill be trading for grace: and continually either be doing of good, or taking of good: But eſpecially the houſe of God is the moſt proper place appointed, for the inriching of the heart, and increaſing of the ſtocke of faith and knowledge, and of all graces.

So much for the diſſimilitude betweene them: Now the ſimilitude and reaſon of this reſemblance ſtandeth in fiue things.

The ſimilitude and reſemblance between earthly and heauenly trading ſtandeth in fiue things.

1. A Merchant man is

is a man that dealeth in great and precious commodities; The Greeke word is ἔμπορος, not κάπηλος, the Merchant is no pedler, nor chapman of small wares, not taken vp in selling pins, or points, and toyes for babes: but tradeth for great things, for great bulks, & quantities, for great summes, and dealeth in most rich commodities.

1. In greatnes of the commodities.

So the Christian Merchant carefull for heauen, aimeth not at the base profits of this life;

life; as siluer, gold, and such corruptible things: for these things are but small in his eye and contemptible, in respect of the businesse of iustification, of holinesse, grace, and glory. These are that one thing needfull, and that *better part* that taketh vp his thoughts and desires: such a rich Merchant was *Dauid*, *Psal. 4.7. Thou hast giuen me more ioy of heart than they haue had when their wheat and their wine did abound.* Let other men peddle and barter

Luke 10.42.

barter for corne, wine, and oile, the Christian Merchant hath a commoditie beyond all this, in his eye: *Lord lift vpon me the light of thy countenance*; Such a Merchant was *Zacheus*, when salvation was come to his house; he cast away these pedling profits, faster than he gat them; halfe hee gaue to the poore, and the rest he reserued to restore fourefold.

Psal. 4. 6.

Luke 18. 8.

Such a one was *Paul*, who counted all things losse and dung in comparison of Christ; and

Phil. 3. 8.

to

to know the vertue of his death and resurrection. Such rich Merchants were the Martyrs; who hauing heauen in their eye, esteemed their goods, libertie, yea life it selfe not worth hauing in comparison thereof. For as a man if hee were as high as the Moone, would see the earth but as a pricke: so hee whose thoughts are in heauen, and his eye on things that are aboue, within the veile, esteemeth the earth but small, and despicable.

For euen as the great light drowneth the lesser; so the bright shining of the Sunne of righteousnesse, drowneth all the lesser candles and comforts of this present world.

Secondly, there is likenesse in the skill of the commoditie hee dealeth in: For as a Merchant greatly aduanceth his estate, if he haue skill, and insight, what commodities are like to be of the quickest returne: if he know and lay out for the best conditio-

2. In the skill of the commoditie.

ned commodities of euery kinde: So the Christian Merchant labouring for Skill, knowledge, and sound iudgement in the matter of Religion, whereby he may be able to iudge aright of Doctrines deliuered, shall grow rich in knowledge, and to a great measure of faith, and full of Christian wisdome; whence the Apostle (*Phil.* 1. 10.) praieth, *that they may abound in all knowledge and iudgement to discern things that differ*: and thus

thus they shall be *rich*, and *filled with fruits of righteousnesse*, *vers.* 11.

And contrariwise, for want of this skill, a Merchant dealing for great bulkes, soone falleth into great losses: but especially the Ieweller or Lapidarie by ignorance may soone ouerthrow his whole estate, in respect of many cheaters and couseners, who can notably counterfeit Pearles, and make them seeme very orient by false arts, and so put away at a great price a peece of a fish

bone or shell, or some peece of painted glasse for rich Pearles and precious stones.

Euen so, many spirituall Merchants decay, and breake for want of this skill, by meanes of many impostors and deceiuers, heretickes, false teachers, Apostates, Libertine Preachers, and the Popish guides, furnished with all arts to deceiue, as with wit and speech, and other insinuatiue faculties, that make offer of pibles for Pearls, and thrust vpon men for

for the true Pearle of Gods word, the glaſſie, and brickle conceits of mans braines: which becauſe they haue made to gliſter, and haue ſet a good colour on them, they hold at as high a rate, as any Pearle can be valued; and now many inconſiderate perſons are taken with the beautie, profit, or ſome ſeeming pleaſure, and ſo robbed and gulled of their ſoundneſſe, for the preſent; and of their expectations and hopes hereafter. Now that we

may not be thus abused, let vs listen to those Apostolicall precepts: *Ephes.* 4. 14. *Not to be children, wauering and carried about with euery wind of Doctrine, by the deceit of men, and craftinesse whereby they lie in wait to deceiue:* and in 1 *Ioh.* 4. 1. *Beleeue not euery spirit, but trie the spirits whether they are of God:* and 1 *Thess.* 5. 21. *Trie all things, and keepe that which is good*

3. In conferring of their commodities.

Thirdly, the similitude is in their conuersing and conferring one with another: Euery Merchant

Merchant will be speaking of his commodities; he will make offer of his pearles, and wares of price, that he may put them off into other mens hands for his owne aduantage. So the Christian Merchant will bee talking and conferring of this Pearle of the Gospell; as in *Cant.* 5. 6. The Spouse spendeth her dayes in breathing out the praises of Christ. A faithfull Christian cannot hide grace in a napkin, nor hold it so close to himselfe, but hee

must communicate it, and make offers of it to others: Such good Merchants were the two Disciples going to *Emmaus*, conferring of Christ, whom Christ ioyned himselfe with, *Luk.*24.19. Such a one was *Paul* offering the Pearle to *Agrippa*, and wishing all the people were *such as he was, except his bonds*, *Act.*26.29. And the reason is, whatsoeuer hee can communicate to another, is his owne cleere gaine: For this is the difference between the

secular

secular riches and spirituall: A worldly rich man is rich for himselfe only, and the more he imparteth to others, the lesse is left for himselfe; But hee that is rich in God, is not only rich in & for himselfe; but these riches doe more inrich him by inriching others, than holding them to himselfe: and the more he communicateth, the more remaineth; as the oyle in the cruse and the meale in the barroll, were not wasted with spending, but rather increased. D 5 Fourth-

4. The earnest desire of increasing their estate of both.

Fourthly, in the earneſt deſire, & endeuour of increaſing wealth, they may be fitly compared. The Merchant refuſeth no paines or perill, no labour or danger, no coſt or charge, no hazard by Sea or Land to purchaſe ſuch commodities, as may yeeld him returne of profit and aduantage: But eſpecially Lapidaries and Merchants for Pearls, toile themſelues by many weary iournies, and voyages, into all lands and countries; and haue their factors lying

lying abroad euery where to meet with Pearles and precious stones which are of greatest gaine and aduantage.

So the Christian Merchant hath an insatiable thirst and hunger after the good things of the Gospell; and with vnweariable study and desire he trauelleth to euery Mart, where this Pearle may be met withall: he apprehendeth all opportunities, frequenteth euery Sermon, *waiteth at the gates of Wisdome:* Pro.8.34.

he

hee ſwalloweth eaſily matter of labour and charge, to become owner of the Pearle, and hee is inſtant in this painfull endeuour: for here it is not as in ciuill trading, wherein many Merchants hauing gotten money enough, giue vp their trade, and take their eaſe in the Country: but ſo long as there is any good comming in, he will be ready for it: and as the labour of the body bringeth thirſt, ſo the labour of the ſoule increaſeth thirſt after grace.

grace. Besides that, grace is so sweet to a godly heart, as a Christian Merchant can neuer bee satisfied, nor euer giue vp as hauing enough; and as hee knoweth the streame from whence hee sucketh, can neuer bee drawne drie: so himselfe is euer in want of some good things, or at the least of some measure of it; and is euer seeking the supplie of the same.

Fiftly, they agree in the care of preseruing, and safe keeping the Pearles,

5. They agree in care to preserue their estate.

Pearles, and wealth gotten: the Merchant doth know hee is in continuall danger of theeues and robbers; and that the more precious the commodities be, the more eagerly they are assaulted: and himselfe for them often set vpon; sometimes with hazard, sometimes with losse of goods, & life it selfe: now hee is so much the more carefull and watchfull to barre, and locke vp in the surest and strongest places his richest commodities.

So

So the Christian Merchants are in continuall chase and pursuit by Satan, seducers, heretickes, false teachers, tyrants, and all prophane ones in the world; Besides their owne inbred rebellion and lusts, which fight against their owne soules.

Now then all these lie in wait so much more diligently, as the wealth is more precious than any other, to rob these Merchants, not of siluer or gold, but of faith and hope, and

and all their graces, the least of which is much more precious than gold, or the most precious Pearles that euer lay hid in the bowels of the earth: Yea themselues are so furiously assaulted, as hardly they may escape with goods or life, as wee may see in Christ himselfe, and in the Martyrs, who for his sake were bereaued, and stripped of all outward comforts of life, and life it selfe.

Hence the wise Christian Merchant carefully

carefully fenceth himselfe with Gods feare: Secondly, standeth on his ground and guard of faith: Thirdly, locketh vp his graces and the word in his heart: Fourthly, keepeth watches with God morning and euening in holy praier and praises: Fiftly, with Christian fortitude and armour, hee maintaineth the measure of grace receiued: By all which meanes hee not onely disappointeth the enemie of his prey, but also sheweth his owne

valour

Non minus est virtus, quam quærere, parta tueri.

valour & vertue which is no lesse in keeping and retaining the good things of the Gospell, than in getting and attaining them.

Vse 1.

Merchants & Monks very different.

Now if Christians be Merchants, then not Monkes nor eremits; not a cloistred people who liue alone; and not to any other. Ciuill Merchants must trade and conuerse together for the good one of another; and Christian Merchants much more: I would these bellies had eares, and that these drones would

would consider; First, how vnnaturall this course of life is, condemned by the heathens themselues. *Aristotle* could say that *Homo est natura animal gregabile*, a man is naturally sociable: and *Cicero*, that no man is borne for himselfe, but his Country, kindred and his neighbours, yea euery man hath a part in euery man. Secondly, what other more essentiall difference is there, between the life of man & brute beasts; but the beasts life

Politic. 1.

Offic. 1. Non nobis nati sumus, sibi partem patria, partem parentes, &c.

life is a kind of single life for it selfe: but mans life is a life communicatiue? Thirdly, these droues of idle cattle are the vnprofitable burthens of the earth; for, what gifts soeuer they haue, all is lost; what profit is there in a hidden treasure? so wisdome and gifts denied to the Church and Common-wealth, to what are they profitable? God hath not giuen all gifts to one; but varietie of gifts to diuers; *Vt ego tuis, tu meis indigeres*: God will haue

Paulum sepultæ distat inertiæ
Celata virtus.

haue men taught, edified, gouerned, by men, not by Angels: How then can he set vp the duties of pietie, promote the good of his neighbour, or edifie the Church by precept or example, which flieth societie, and imprisoneth himselfe in wilfull fetters; vnnaturally putting off manhood, and blessing himselfe in a fearfull curse, as any tẽporall almost can be?

Let all of vs therefore carry our selues like wise Merchants.

Vse 2. Imitate wise Merchants in three things.

1. A wise Merchant will

will know what ſtocke he putteth into trade: ſo muſt we take notice what talent or talents we haue receiued of the Lord to trafficke withall; what portion or proportion of gifts we haue in our hands: and eſteeme our ſelues worth ſo much, as we haue receiued of grace, and no more.

Secondly, the Merchant will not lay out his money but for a hopefull bargaine. *Eſay* 55. 2. *Wherefore doe you lay out ſiluer and not for bread, and your labour*

bour without being satisfied? Hearken diligently unto me, and eat that which is good, and let your soule delight in fatnesse; taxing the folly of such as labour and dearely buy externall food, and prouision: with neglect of the wholesome bread and water of life.

So a wise Christian Merchant will spend his time and labour on that, which when hee hath gotten, will satisfie him; which if hee bestow in outward things, (suppose hee doth

doth gaine them) they cannot satisfie him. Eccles 5. 9. *He that loueth siluer shall not bee satisfied, and hee that loueth riches shall be without the fruit thereof:* And of all earthly things may be said that of *Salomon*. The eye is neuer satisfied with seeing, nor the eare with hearing: onely godlinesse bringeth with it contentment.

Thirdly, the Merchant will often cast his estate, his bookes, his shops, and his reckonings to see whether his stocke increaseth

seth or decayeth: If he finde himselfe a gainer, then he is glad; if the contrary, he is heartles and sorrowfull.

So the Christian Merchant is much and often in trying his estate and standing in grace; and is most glad when hee findeth in himselfe increase of grace, knowledge, humility, faith, loue, &c. but it is a death to him to goe backward, and to see his estate of grace rather to decrease than increase: hee hath no comfort in his present

vnfruitfulneſſe; much leſſe in Apoſtacy, and backe-ſliding: but his comfort and account to the Lord is onely when hee can ſay, *Luke* 19.13. *Lord, thy talent hath increaſed ten talents.*

Vſe 3. The pooreſt Chriſtian is a very rich Merchant.

Let this conſideration alſo comfort godly poore men deſpiſed in the world: thou that art a poore Chriſtian, in a low eſtate in the world, labour buſily for grace: and thou maiſt bee as rich a Merchant, haue as rich a ſtocke, and deale in as great and rich

rich commodities (if poore in spirit) as the richest. Thou that hast no money, and but little credit in the world, maist heere make as good a bargaine and as gainfull returne for thy selfe, as he that hath thousands of money beyond thee. The poore receiue the Gospell, saith our Sauiour, that is, few but the poore in estate, none but the poore in spirit; for this trading is without money, like the poore womans curing, who spent all her mo-

ney on the Physitians, and yet was not cured; but Christ commeth and cureth her freely. Againe, art thou a poore man, hast thou a great charge of children, and no meanes to put them forth to trades? here is a rich trade: make Merchants of them, teach them and binde them to this trade of godlinesse: this is the way to make them prosperous in earth, and bring them happily towards heauen, *Prou.* 14. 26. *The feare of the Lord is*

an

an assured strength, and his children shall haue hope.

Haue likewise a care, that hauing bought and purchased the Pearle, thou doest not sell it againe. *Pro.*23.23. *Buy the truth, but sell it not: likewise wisdome and instruction, and vnderstanding*, for what wee sell, we esteeme it lesse worth than that we sel it for: but we must value this Pearle aboue riches, glory, libertie, Pearles, and life it selfe: by no meanes part from wisdome, neither by

Vse 4. Part not from the Pearle once gotten.

by our forgetfulneſſe, ſecurity or ouer-ſight any way: Beſides, we can ſell it for nothing which is not vncertaine gaine, but this is moſt certaine and moſt laſting; and therefore not to bee exchanged with any other.

This of the third generall.

Three maine actions of a wiſe Merchant.

The Merchant mans actions are three:

1. He ſeeketh a good Pearle.

2. Findeth an excellent one.

3. Selleth all he hath to buy it.

Euery

Euery man naturally will be seeking some thing to make him happy: the naturall man hath some naturall Pearle or other, on which hee setteth his affection, and in which hee taketh greatest delight. Some Merchants esteeme pleasure their best Pearle, some honour, some riches, and the most of the world seeking some Pearle, light vpon some counterfeit or other; wherein they content themselues, and blinde both themselues and others:

Felix negotiator qui novit quærere non necessaria vt ambitiosi, non inutilia vt curiosi, sed salubria vt sancti.

which made an ancient Father cry out: *Happy is that Merchant that knoweth to seeke not hurtfull things as the ambitious doe, nor vnprofitable things as the curious doe; but the most wholesome things as doe the Saints:* but this a supernaturall both seeker and seeking and things sought: The thing sought is the grace of the Gospell: a good Pearle indeed as before the seeker was, the wise Merchant.

Quest. But how can any man seeke grace, seeing

Psal.

*Psal.*14. and *Rom.*3. no man seeketh after God?

Answ. No man by nature can seeke after grace, nor of himselfe once aske after it because he is destitute of the spirit of God, no more than the lost groat can aske after her that lost it, or a wandring sheepe after the Shepherd, or a dead man after life: So as those places are meant of men before conuersion and calling: for the elect seeke not God till God first seeke them, *Sol.*

and findeth them. But this is to be vnderstood of men called, conuerted, already found of God, and mooued by the Spirit of God: who mooued by God can now moue themselues, and sought by him now can seeke him. Which both setteth out our infinite miserie, who of our selues neuer minde the meanes of happinesse; and also magnifieth Gods mercie which is infinite: who offering vnto vs a free grace, doth truly say, *I was found of them that*

that sought me not; and giueth him also the honour of goodnesse, and of our seeking of him.

Only the godly and all they are seekers of the good Pearle: they seeke after God in Christ, and the grace of the Gospell; euery where the godly are called seekers of God, and seekers of *wisdome*, *Prou.* 2. and seekers of *the kingdome*, *Matt.* 6. 33. and wicked men are described to be such as *seeke not after God*, *Psalm.* 14. 4. And why?

Doct. Only the godly and all they are seekers of the Pearle.

1. These onely doe see *Reas.* 1.

see their owne want and beggerie, which is implied in seeking. No man seeketh that hee wanteth not, or that first findeth not in himselfe a want of grace.

Psal 143.6. *Dauid* desired grace as the *thirstie ground*, and grace is not promised, nor giuen to any but *the thirstie*. *Isa.* 55. 1. *Euery one that thirsteth, come yee to the waters.* *Psalm.* 14. 2. *First they must vnderstand* (namely their estate) and *then seeke after God.*

Reas. 2. 2. All these, and they alone doe see the excellencie,

cellencie, as well as the need of this Pearle, and God hath let them see, in some measure, the worth of it. Why are men so earnestly caried to seeke Pearles, farre and neere swallowing insensibly all toiles, dangers, and charges, but because they know their worth and price? and that if they can light on them they shall be well paid for all their labour.

Euen so, such as to whom God hath made knowne in some measure, the worth of this in-

ineſtimable Iewell, are quickned daily to the vnweariable inquiſition after it. *Paul* knew that one graine of grace would weigh downe all the world; and therefore would procure it through all perils and dangers, through good reports or euill, through wants and loſſes, euen of the deareſt things, and moſt deſirous in all the world; whereas *Ignotis nulla cupido*, none will ſeeke that he knoweth not, or not any goodneſſe in it.

3. They

3. They only know, that without painfull seeking, they shall neuer attaine the Pearle: for as Pearles doe not lie on the face of the ground, but are hid in the bowels of the earth, or in the sands; so the mysteries of the Kingdome lie not abroad for euery one to stumble vpon vnawares; but they are a hidden treasure, not discerned by the naturall man; nay hated by the wisdome of the flesh, and scorned by the wisest of the world. Besides,

Reas. 3.

Beſides, that this is the condition vpon which the Lord beſtoweth his beſt bleſſings: if *we dig for wiſdome as for treaſures*; which words implie, that it is not eaſie to come by; he knoweth our nature, that wee lightly ſet by what wee lightly come by: and if Pearles were as common as pibbles, wee ſhould as lightly ſet by them as we doe by the other.

Pro. 2. 4.

Reaſ. 4. 4. The godly alone ſee, that without the Pearle, they cannot by any

any thing else be satisfied : for so seeking, implieth a discontent in the want of the thing sought for. Common men, if they finde health, wealth, friends, pleasures, and the like outward things, are well contented; corne, wine, & oile, to cheere their hearts : But these wise Merchants seeking grace, no other thing contenteth them but grace; one glimpse of Gods countenance through Iesus Christ, is sweet aboue all. And as hee that seeketh a Iewell,

Iewell, doth looke ſtill after it, (a thouſand things come in his way and eye, but he paſſeth ſlightly ouer them, and ſeeth them not, nor ſeeketh hee them) euen ſo doth the Chriſtian Merchant; and as the ciuill Merchant attaining Pearles, doth reſt ioyfull in them as in ſuch commodities as will helpe his happineſſe in the world: So the godly Merchant finding this one Pearle of the Goſpel, which is the grace of life, goeth away reioycing, and reſteth

resteth well appaid for all his labours and sufferings. He was before hee light vpon this Pearle, the most vnhappie man in the world; but now hee cannot hide his ioy: but as the poore widow, which called in her neighbors to reioyce with her, because she had found the lost groat, *Luk.* 15.9. so can he neither wholly hide, nor yet expresse halfe the ioy hee conceiueth in his new commoditie and purchase.

But many seeke, and *ob.*

that

that with teares, that faile of grace, as *Esau, and many shall strive to enter* (saith Christ) *and shall not bee able:* and *Rom. 9. 31, 32. Israel sought righteousnesse, but obtained it not.*

Sol. Fiue conditions of right seeking the Pearle.

Answ. Many seeke, but amisse, and therefore faile: so *Israel* sought, but not by faith. Now the true condition of seeking as the wise Merchant, and as the word directeth, standeth in fiue things.

1. Affectionately.

1. With an earnest and true *loue, desire,* and estimation of the thing sought;

sought; this will make a man seeke diligently, and as a thirsty person, not coldly, carelesly, remisly, slightly, or negligently; for such seeking shall neuer finde: for why did the Church seeke Christ so laboriously, till she found him, but because it was hee *whom her soule loued?* Cant. 3. 3. The watchmen that went about the Citie, found mee, to whom I said, *Haue yee seene him whom my soule loueth?* And why did *Mary* seeke Christ, hauing

uing loſt him three dayes? Becauſe ſhe loued him and reioyced in his perſon and preſence; which made her heart ſo heauie in his abſence, *Luk.*2.42. Behold, thy father and I haue ſought thee *with heauie hearts.* The Merchant, becauſe hee loueth and eſteemeth of ſiluer, doth ſeeke it carefully and earneſtly, *Pro.* 2.4. and the heauenly Merchant ſhall finde grace vndoubtedly, if he ſeeke it as the other doth ſiluer. Loue is laborious; he that

that loueth Christ and his grace, will neuer cease to seeke him, nor faile to finde him. See the promise in *Ier.* 29. 12, 13. *Then shall you crie vnto mee, and you shall goe and pray vnto me, and I will heare you: and you shall seeke mee and finde mee, because you shall seeke mee with all your heart:* Whosoeuer then euer meaneth to finde God and his saning grace, must vnfainedly and heartily seeke after him.

2. Wisely in the likely place of finding.

Secondly, it must be sought in the *likely* place

place and meanes of finding: the ordinary place where this Pearle is to be found, is, the assemblies of the Saints: there God holdeth forth his scepter, and maketh offer of the grace of life. Where
Cant. 1.7. was the Church to find Christ with his graces at noone, in her thirst, but in the steps of the shepherds? And these assemblies are the Suburbs of heauen, called therfore the *Kingdome of grace*: and hee that refuseth the good offers of grace, in the word,

word, sacraments, prayer, hearing, reading, conferring, & the like, shall neuer finde it. No wise Merchant will slacke any good opportunity of aduancing his estate; now the likely meanes in wise seeking are diligently to be vsed, as

1. To search the euidence of the Pearle, & this euidence is contained in the Scriptures. *Iohn 5. Search the Scriptures, for they witnesse of me.*

Secondly, the grant of it is from heauen by

prayer. Let vs therefore goe boldly to the Throne of grace that we may find mercy and grace to helpe in time of need, *Heb.* 4. 16.

Thirdly, the couenant is by the application of these meanes signed, and deliuered, yea and witnessed by the blessed Spirit of GOD, by a blessed change in the beleeuing heart; by mortification, and subduing the corruption of nature; by heauenly motions, heauenly mindednes, and gracious con-

uersa-

uerſation, ſtanding not in a ſhell, a forme or ſhew, but in the kernil, power, and ſubſtance of ſound godlineſſe.

Thirdly, it muſt be ſought *firſt* and *principally*, yea onely ſought and that for it ſelfe: it muſt be ſought firſt in *time*: As Pſalme 63. 3. *Early in the morning wil I ſeeke thee.* The Iſraelites muſt ſeeke *Manna*, the firſt thing they doe in the morning. *Eſau* ſeeketh, but too late; the fooliſh Virgins doe knocke, but the doore is ſhut. 2. It muſt be

3. Principally.

ſought in the firſt place. *Matth.6.33. Seeke yee firſt the kingdome of heauen, and the righteouſneſſe thereof:* Seeke neither other things before it, as worldlings, nor other things with it, as prophane Epicures, who would graſpe heauen and earth together; nor yet ſeeke it for other things, as Hypocrites, who profeſſe the Goſpell for fauour, credit, profit, or ſome other (in reſpect of that) baſe things. But ſeeke it alone for it ſelfe, and in

sincerity; for only such seeking findeth it: Neuer will Christ bee sought for loaues, nor can the same eye looke to heauen and earth together.

Fourthly, it must be sought *humbly*, that is, first out of thy selfe: a man that wanteth water, will go to the fountaine; the waters of grace must flow from the fountaine, and wellhead Christ Iesus: seeke it therefore in him and from him. The eye of faith spieth it in him, and the hand of faith

Fourthly, humbly.

doth take it vp from him.

Secondly, it must be sought with godly sorrow and repentance for sinne. *Isay* 1. 16. *Wash you, make you cleane, take away the euill of your works, from before mine eyes; cease to doe euill.*

Thirdly, with reformation of heart and life. *Psal.* 14. 4. *The workers of iniquitie* are vnfit and vnworthy seekers of grace.

5. Constantly. Fiftly, it must be sought *constantly: Mary* and *Ioseph* neuer gaue ouer

ouer seeking Christ vntill they found him, nor the Church till shee found him: neither must we giue ouer seeking, hauing found grace, for it is not in this seeking, as in other things, where hauing found, we rest contented, and seeke no more: but here hauing found the thing wee sought, we must seeke still: for a Christian is euer wanting of grace, if not in whole, yet in part, if not in substance, yet in some degree and measure of it: and

therefore this worke (as the husband mans) is better at an end.

Vse 1. This must needes condemne many of vs, of extreame folly and sinne: how few of vs, haue sought after grace as after siluer? for siluer we will take great paines, rise early, goe to bed late, and eat the bread of carefulnesse: but when doe wee so for grace? for siluer we will trauell many miles on horse, and foot, to a market or faire, if wee can but gaine or returne halfe a handfull of

of siluer: but for grace we will hardly step out of doores or bestow the least paines, to frequent the places of Gods exchange. In seeking siluer, euery man will seeke a good penny-worth; hee is carefull that none ouer-reach him: hee parteth with his money as warily as may be: and will be ready to lay hold on a good bargaine, when it is offered. In the matter of grace, how fearefully doe many thrust it away with both hands, wilfully forsa-

king their own mercy? Iona. 2. 8. *They that wait vpon lying vanities, forsake their owne mercy:* that is, refuse the bargaine of eternall life offered, almost forced vpon them and others, that seemed to haue receiued a good sum of grace, foolishly depart with it, and fall away either quite or wholly, or else from their measure and their first loue; these men are farre from seeking grace, and farther from finding it.

Vse 2. This should stir vp our thirst after grace, to ex-

expresse our selues wise Merchants seazed on the Pearle, which that we may earnestly seeke after, let vs consider these fiue motiues.

5. Motiues to prouoke vs earnestly to seeke after grace.

1. Christ seeketh vs, and desireth vs to seeke him; and shall Christ seek thee for thy good, and not thou seeke him for thine owne good? But Christ seeketh vs, as a Hen that gathereth her chickins vnder her wings, *Matth.* 23.37. and woe vnto vs if we remaine vngathered. The father of the prodigall, goeth

out to meet his ſonne returning home, to incourage vs to goe out of our ſelues to ſeeke him.

Secondly, the feareſull reuenge againſt ſuch as ſeeke not, nor inquire after GOD, ſhould mooue vs to ſeek him: as *Zeph.*1.6. in the fourth Verſe, I will *cut off the remnant of Baal*; & in the ſixth, And them that turne backe from the Lord, and *thoſe that haue not ſought the Lord nor inquired for him*. And if they vnder the Law

Law were so reuenged, how much more shall wee liuing vnder the Gospell, *if we neglect so great salvation?* If the Gospel be now hid, it is hid to them that perish, 2 *Cor.*4.3. Oh what a fearefull case is it, that the Gospell should serue for the conuiction of men, and not for their conuersion? Oh thrice vnhappy man that shall peruert this so abounddant grace to his owne destruction: and yet the plenty of Gods grace in the Gospel shall condemne Heb.2.3.

demne thousands that neuer required or sought after it.

3. Thou shouldest seeke grace from God, but he seeketh to pin his grace on thy sleeue: God bringeth home the Gospell to thy house and doores; hee sendeth forth his seruants, he continueth to seeke thee by continuing the meanes and the season of grace: he seeketh thee daily by his word, his Ministers, his blessings, his corrections, by the motions of the spirit, by the checks of

of thine owne conſcience, and wilt thou not ſeeke being ſo ſought vnto? dareſt thou receiue ſuch grace ſtill in vaine? 2 *Cor.* 6. 5. or turne it to wantonnes? *Iud.* 3.

Fourthly, of this ſaluation the Prophets *ſearch diligently*, 1 Pet. 1. 10. and ſhall wee to whom it more ſpecially belongeth, not ſo much as aske or inquire after it? or ſhall we thruſt it away as the Iewes did, *Acts* 13. 46. but not without the moſt fearefull reuenge that

that euer hapned to any nation vnder the heauens, vnder which they lye at this day?

Fiftly, for a man to abide deſtitute of deſire and indeuour after grace, ſheweth that Sathan the God of the world worketh mightily in ſuch a one, and hath him in his power to hood-winke him, and hide from him the grace of the Goſpell, that the brightneſſe of this Pearle ſhould neuer ſhine to him, leaſt he ſhould conuert and be ſaued: See 2 *Cor.* 4. 3,4.

3, 4. This of the first action: *Who having found a Pearle of great price*.

The second action of the wise Merchant is; he findeth an excellent Pearle; Of the Pearle, and of the excellencie we haue spoken: Now are we in this part onely to speake something of the finding of it. And by the Pearle being meant the grace of the Gospell, as wee haue heard, wee learne this Doctrine: That *seekers of grace shall finde it: and onely they. Psalme 118.*

Doct. 1. Seekers of grace shall finde it.

118.5. *I called vpon the Lord in trouble, and the Lord heard me, and set me at large:* and *Psalm.* 138.3. *When I called then thou heardest mee, & hast increased strength in my soule:* Salomon seeketh wisdome and findeth it. *Luke* 15.9. *Matth.*7,8. The woman that sought the lost groat, found it: Whosoeuer asketh, receiueth, and he that seeketh, findeth. Why?

Reas. 1. 1. Faithfull seeking can neuer take God wanting or vnwilling to giue grace, both because

cause hee hath promised, and is able to performe, aboue all we are able to aske or thinke: His power is sufficient to supply all our wants: and *Isay* 65. 1. *I was found of them that sought mee not:* and verse 24. *Yea before they call I will answer, and while they speake, I will heare.*

If earthly fathers that are euill, (both in comparison of God, and in their owne inclination) *can giue good things to their children that aske,* much more Matth. 7.11.

our

our heauenly Father can and will. How glad is an earthly father, when his children can ſeeke after that which is good for them? and our heauenly Father much more: Beſides, God who hath promiſed cannot lye, *Titus* 1.2. now he ſhould deceiue his people, if they ſhould not finde the grace they duly ſeeke: but he hath ſaid, *Matth.* 5, 6. that the hungring and thirſting ſoule ſhall be ſatisfied and ſupplied.

Reaſ. 2. 2. The Lord will not ſo

so farre discourage his seruants, and dishearten them, as neuer to let them finde that, they bestow so much true paines in seeking: but he vpholdeth them in seeking, by supplying, some way or other, some time or other, that they seeke: his wisdome not only feedeth his children with hopes of an harueſt to come; but affordeth them present food and finding, euen in this life, so far as will stand with hunger and thirſt: by which hee incou-

rageth

rageth them in their prayers, teares, labours, and sufferings, and without which finding for the present, in part, the smoaking wicke should bee quickly quenched, and all the beginning of grace easily lost: oyle is not more necessarie to feed a lampe, than the supply of grace is to feed grace. *Psal.* 116. 1. *I loue the Lord, because hee hath heard my voice and prayers*: and Psal. 65. 2. *Because thou heares prayer, vnto thee shall all flesh come.*

3. The

3. The Lord will not so much withstand his owne glory, as not be found of true seekers, because his owne glory is the maine end of all his mercy. *Psal.* 22. 26. *They that seeke after the Lord shall praise him*: namely, in acknowledging him true in his promises and plentifull in his mercies. *Reas.* 3.

But God is a free giuer of grace, and before wee can aske wee shall haue it without seeking: what need we then seek so diligently? *Obiect.*

Answ. 1.

Sol.

Answ. 1. Gods grace is free in respect of *merits*, not of *meanes*: if God should not giue vs sauing grace before we aske it, we should neuer haue it; and no man can seeke grace but by grace; yet God giueth not grace to idle or sleepy persons, but to the vigilant and watchfull: he is not so prodigall of so excellent a Pearle, as to bestow it for nothing: or vpon those, who hauing tasted the sweetnes of it, will not bestirre themselues for more, that they

they may grow in grace.

2. Though God doth bestow on vs free salua-tiō which cost vs nothing, yet wee must accept it in the meanes: which do excite & exercise our graces, & suffer vs to bee neither idle, nor vnfruitfull in the worke of the Lord.

But if we seeke, our seeking is a cause of finding, & so Gods grace shall not be free.

Ans. 1. Our seeking is no cause of finding but a meanes or way in which we finde.

2. In seeking we doe our duty, but merit nothing by it; for when we haue done all we can, we are vnprofitable seruants.

3. The promise of finding is not made to the *seeking*, but to the *seeker*, being in Christ: who findeth for Christs sake, not for his owne.

Note.

Obiect. But I haue sought long, and haue not found.

Sol. *Anſ.* There is a 2. fold seeking, 1. a seeking amisse, and then no marueil if thou findest not; *Esau* sought with teares

6. Sorts of seekers amisse.

teares and findeth not: many shall seeke and striue to enter, and shall not bee able; and of these are sixe sorts, 1. wicked men being destitute of the spirit of GOD, want their eyes cleared: and a blind man shall sooner find a Pearle lost, than they this.

2. Some seeke without light, as fond Familists and Anabaptists, who seeke grace in the darke corners of Enthusiasmes, and reuelations, scorning the light of the Scriptures

and Miniſtrie: in which the ſpirit onely and ordinarily offreth himſelf to be found.

3. Some ſeeke without the promiſe and ſo without faith: Iſrael ſought it by merits, *Rom.9.31.*

4. Some ſeeke without repentance. *Iſay* 1. 16. waſh you, make you cleane, and then come and reaſon together.

5. Some ſeeke it vnſeaſonablie the doore being ſhut, ſo did *Eſau* when the bleſſing was beſtowed.

6. Some ſeeke with-

on

out sincerity. Hypocrites seeke a while but giue ouer, as weary of so much paines; now the promise is made to none of these: the goale is not giuen but to such as striue lawfully.

A second Kind of seeking that is which faileth not, and that is in the true and lawfull conditions of seeking, as by the supernaturall eye of faith, by the light of Gods Word, in the right veine of finding, and in the places where the Pearle lieth, and in season of seeking.

whilst the day lasteth and the light is with vs: hast thou thus sought, and art yet held off? I say God must be true *Quærentibus recta & rectè*, hee that seeketh, *quæ oportet & quomodo oportet*, shall certainely finde; and therefore I say to thee that seekest good things well: 1. Thou hast found *grace sufficient*, as *Paul* did when hee seemed to be denied of the grace desired: thou hast found grace in some measure, at least in such measure as may

2 Cor. 12. 7.

may cause thee to hunger for more.

2. God may delay to giue thee a greater measure, and yet not deny thee; it may bee that which thou seekest, is worth more labour than yet thou hast bestowed: distinguish now betwixt Gods *delayes* and *denialls:* hold on thy seeking, thou shalt find in good time.

The best seekers find but in small measure in this life, and why.

Thirdly, the best and holiest seekers of al find but for the estate of this life; that is, in small measure, a taste, a first fruites, heere is but

a ſowing in grace. God leaueth his children in many wants for the preſent, for diuers ends.

1. For their humiliation, as *Paul* had a pricke in the fleſh left.

2. To maintaine hunger and thirſt after more.

3. To long after the time of perfection, and full ſaciety, when they ſhall bee fully conformed to the Image of God.

Fourthly, thou haſt found a promiſe of God to be fully *ſatisfied* at length, *Matth.* 5. 6. in

in the meane time esteeme thy seeking as a seede time, thy labour is sowen in heauen, thy seede is cast into the bosome of God: and if it presently returne not so much comfort, ioy, and increase as thou desirest: it is layd vp and will bring thee good store, and a happy crop for hereafter: therfore *be not weary of well doing, for in due time thou shalt reape, if thou faint not.* Gal. 6. 9.

If no man seeketh this Pearle aright but findeth, see a difference betweene

tweene this commoditie, and all other. Seeke any other thing in the world, with thy beſt indeuour, and thou maiſt
Eccle. 5. 9. faile, and not finde. *He that ſeeketh ſiluer, ſhall not bee ſatisfied:* Seeke wealth, pearles, honor, pleaſures, thou ſhalt often faile of them: but ſeeke the beſt thing, & alway ſpeed. In all other things, many ſeeke one thing, but finde another: goe to the Phyſitians to ſeeke health, thou maiſt meete with death; to the Lawyer, to ſeeke law and juſtice,

thou

thou maist find iniustice and oppression: at some friends hāds thou maist seeke fauour & friendship, but finde hatred and enmitie, as *Ioseph* sought at his brethrens, but findes them foes and enemies.

But in matters of grace, thou shalt finde the same things thou lookest for: seekest thou the Pearle, thou findest the Pearle, as the Merchant did: nay, findest an excellent one, farre better than thou lookedst for; the worth of which is not to bee valued

lued in this vale of darkneſſe.

Here is alſo a difference betweene ſeeking things at Gods hands, and at mans: all that aske at mans handes ſpeed not: though thou maiſt aske neuer ſo iuſtly, as in the example of the vniuſt Iudge. A poore man asketh at mans hands mercy, and miſſeth of it: knocke at mans doore, it is not alway open: But the gate of grace is neuer ſhut; Gods eare is alway open, and as a fauorite ſitteth in the eare of the King.

King, and speedeth in any suite, so doth the godly seeker speed with God.

This comforteth poore soules seeking & panting after grace; so long as thou canst seeke, thou art sure to find, though the Lord hide his face for a time, and seeme to locke vp his mercy from thee, yet vpholde thy selfe in seeking, and thou shalt find in due season, *Psal.* 9.9.10. *The Lord also will bee a refuge for the poore, a refuge in due time, euen in affliction.* Vse 2.

Wan-

Wanteſt thou ſtrength againſt temptations? Seeke by prayer the grace of Chriſtian fortitude: be ſtrong in the cry of prayer; and as a theefe will runne away when the true man maketh a noyſe and outcry, ſo will Sathan vpon this noiſe of feruent prayer ceaſe his aſſault. Wanteſt thou peace of conſcience, chearfulnes in doing, or ſuffering? wouldeſt thou ſee a ſweet looke from God? or needſt thou any other bleſſing for life or godlines? Seeke it within.

instance, doe as the woman of *Canaan*, who sought grace at the hands of Christ, and would not be repulsed, *Matth.*15.22. And the poore woman by her importunitie preuailed in her suit with the vniust Iudge, *Luke* 18.5. And how much more shall faithfull importunitie preuaile with the most righteous & faithfull God?

But my seeking is so weake and sinfull, that I shall neuer finde: my sinne quite marreth my seeking, and hindreth *Obiect.*

dreth my finding.

Sol. Is there more weakenesse in thy seeking, than in *Iacobs* seeking the blessing? yet his weake and faultie seeking found it.

Obiect. O that I could finde any feeling or worke of grace, but the strong hart of my corruptions is not yet brokē: I haue lost all my labour, and found nothing but discomfort of it.

Sol. Let not thy soule prescribe and instruct the Lord, how, or what way or when to do thee good: but waite and striue,

ſtriue, and find and preuaile.

Secondly, ſeeke againſt ſenſe and feeling, euen out of the belly of the whale of deſperation it ſelfe, lay hold on the free grace of God, and thou ſhalt find an iſſue, & his ſweet loue dropping comfort, ſweeter than hony combes to thy ſoule.

Vſe 3.

Thirdly, ſee the reaſon why grace groweth ſo thin euery where, euen becauſe hee that hath not attained grace neuer ſought it aright; the want is not in God, nor

Grace not found becauſe not ſought.

Non deficit dator misericordiæ.

nor in the meanes, but in thy selfe and manner of seeking: *Non medicorum insufficientia, sed quærentium negligentia culpanda*; Blame thy selfe for not finding, who hast failed in the manner of thy seeking; for perhaps,

Thou art full and feelest not the need of grace, as the Church of *Laodicea*, Reu. 3. 17. and then how canst thou seeke? A beggar will not stir abroad so long as hee hath any thing at home.

Or art prophane and scor-

scorneſt the bleſſing, as *Eſau.*

Or art a hater of it, and the ſeekers of it; turneſt their glory into ſhame, & art of the generation of them that hate them that ſeeke the Lord.

Or art idle and ſeekeſt ſlightly, or formally; and can God attend that prayer, or requeſt, which thou careleſly & formally caſteſt out, and thy ſelfe attendeſt not? And here numbers of men lye vnder juſt reproofe; as

1. Such as neuer ſpent ſo

ſo much labour in ſeeking grace, as *Saul* did in ſeeking his Fathers Aſſes, 1 *Sam.* 9.4,

2. They that neuer ſpent ſo much time to find it, as they could for a handfull of ſiluer, and yet hope they haue it, or ſhall haue it. When didſt thou breake thy ſleepe, diſeaſe thy ſelfe, put thy ſelfe into all weathers by night and by day, for the Word, as thou haſt for wealth? When waſt thou ſo good and thriftie an husband for thy ſoule as for thy body? Neuer

looke

looke for grace before thou prizest it: and bee sure thou hast it not, who so vnder-valuest it.

Thirdly, let vs examine our selues whether by all our seeking wee haue found the Pearle, & that by these rules. Vse 4.

1. He hath found by seeking who still seekes to find, for it is not here as in seeking other things: heere the finder giueth not ouer seeking: but the more he findeth the more he seeketh, heere is an vnsatiable couetousnesse, and

5. Notes of one that by seeking hath found the Pearle.

and a couetouſneſſe warrantable.

Secondly, much ioy and large affections to expreſſe the ſence of ſo great a commoditie: the teſtimony of Gods Spirit witneſſeth our adoption; once receiue it, and it refreſheth the ſoule with ioy vnſpeakable and glorious, 1 *Peter* 4.5. and this ioy will not be hid, as in the woman finding the loſt groat.

Thirdly, the Pearle once found, there followeth a contempt of the world, a killing of the

cares

cares of this life, a fencing from the loue of earthly things: there is no true content in any thing elſe, he that hath found this Pearle eſteemeth all other things, euen the beſt of that the world ſo admireth, dung in compariſon of Chriſt.

Fourthly, being ſo rich a commoditie, it enableth to good workes and (as no other Pearle can) it worketh the will alſo to be aboundant in good workes, aboundant in the fruits of the ſpirit, in

in the fruits of Sanctity, and holines of life.

Fiftly, it is of ſo precious vertue, as it is in euery one that findeth it, an antidote againſt all the poiſon of ſinne, the grace of repentance preſently expelleth it: the grace of patience is a ſalue for euery ſore: the grace of faith is a moſt ſoueraigne Cordiall; it is of vertue to renouate the whole man, and all the parts of the man: it cleareth his ſight daily, it maketh him quicke of hearing, it ſharpneth all

all his senses in diuine things; it preserueth his stomack, and appetite to Gods word: it purgeth out his corruptions, reneweth his strength, as the Eagle: All these and a thousand more vertues hath this Hearbe-Grace wrought in thee in some measure if thou hast found it, and so aboundantly recompenseth all thy labour.

He went & sold all that he had and bought it.] Our Sauiour continueth the allegory of the wise Merchant, who

The third action of the Merchant.

1. *Vadit ad ſerum ſpiritualium per affectum.*
2. *Vendit omnia per affectum & contemptum terrenorum.*
3. *Emit per conatum & deſiderium æternorum.*

1. hath ſought, 2. found the Pearle, and then ſitteth not downe: but (thirdly) maketh purchaſe. In the words are three things.

1. He *goeth away*, to the Mart and meanes where it is to be had.

2. Hee *ſelleth all* in affection to it, and contempt of earthly things.

3. He buyeth it by a carefull deſire and endeuour after heauenly things.

For the meaning, 1. *he goeth away.*] Selfe-denial is the firſt leſſon in Chriſts ſchoole,

Whoſoe-

Whosoeuer will saue his life, shall loose it, and whosoeuer shall loose his life for my sake, shall find it; hee that forsaketh not his owne will, reason, affections, and euill habits, and doth not crosse his owne desires, shall neuer prize or purchase this Pearle. Mat. 16. 25.

2. *And selleth all*] That is, in comparison hee contemneth all earthly things, & setteth them at a low rate and value in respect of the Pearle, and doth not care much who haue them, so hee may enioy the

Pearle: let others get the wealth of the world, he will be rich in grace; let others get corne, wine, and oile; if he can get naked Christ, hee hath enough.

Obiect. But is it necessarie to sell all, to haue eternall life? It may seeme so: *Matth.19.22. Iesus said vnto him, if thou wilt be perfect, goe and sell all that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.*

Sol. *Ans.* The Papists build a state of perfection vpon

vpō voluntary pouerty: and hold it a counsell onely fit for perfect Christians, and farre more meritorious than the keeping of the whole Law.

But 1. to answer them, and then the question.

1. It is a friuolous conceit to thinke, that any man may come to an higher estate of happinesse, by some other meanes than by keeping the Law.

Secondly, it is absurd to thinke that any worke can be acceptably done toward salua-

tion, which is without the walke and compasse of the law, which is so perfect, that cursed is he that doth dare to adde to it, or detract any thing from it.

3. Christ desired no more of the young man, than he did of his Disciples, who said verse 27. wee haue *left all to follow thee*, and yet *Peter* had an house still, and *John*, to which hee tooke the Virgin *Mary*. And therefore Christ would haue the young man to part with all, which hee could not hold,

hold with his loue and affection to Christ himselfe, and the Gospell.

Fourthly, that which Christ required of this *Iustitiarie*, is not any deuised Euangelicall counsel aboue the law; but a dutie contained in the law: the summe of which is, *Thou shalt loue the Lord thy God with all thy heart:* and whereas hee had boasted, that hee had kept all the law; Christ doth send him backe againe to the law, to let him see his want of loue, both to God and his

neighbour; to God, if the loue of his friends hinder him from following him, whom he confeſſeth a teacher from God: And want of loue to man, if at Chriſts word hee will not part with his money, eſpecially if not at Chriſt his eſpeciall commandement.

So as this is not a counſell to ſome perfect recluſes or orders of wilfull men; but a commandement to all Chriſtians, that muſt ſtriue to perfection. 1. *Cor.*2.6. And we ſpeak wiſdome

wisdom amongst them *that are perfect*: who must not onely leaue goods and lands, and houses for Christ, and the Gospell; but must hate father, mother, wife, and children, brethren, sisters, and their owne life, if they cānot hold them with Christ.

So much to answer the Papists:

Now to the question.

1. Who can denie wealth to be the gift of God, if it be held without couetousnes, confidence, pride, and subordinate to heauen and

heauenly things? Or who can denie but riches may become helps to heauenly Tabernacles? who can denie but good men may both haue them, and vse them? *Abraham* was a man of great possessions, and *Iob* and *Dauid* men of most great wealth: and yet godly men, and poore of spirit; goods therefore in themselues are not to be cast away: but first in comparison, rather than we will not attaine, and reaine the Pearle of the Gospell, we

Wealth in foure cases to be renounced.

we must abandon all we haue.

Secondly, when they proue an impediment to our calling, and holy profession, we must renounce them, as *Moses* in this case refused to be the sonne of *Pharaohs* daughter, and to suffer with Gods people: a traueller may carrie a staffe to helpe him in his iourney, but not to ouer-load himselfe: and he may beare some money in his purse for his charges, but not burthen himselfe with it. Heb. 11. 25.

Thirdly,

Thirdly, in *affection* alwaies wee must renounce them, and hold them retiredly and weignedly, *vsing the world as not vsing it:* Let them be in our hands, not in our hearts; to lay downe, or lay out; not to lay vp, or lay vp our hearts with them.

1 Cor. 7. 3.

Fourthly, actually, but not vncalled, wee must leaue them, not of our owne accord, but called by God, *nõ sponte sed vocati:* let vs alwayes see wee haue a good ground, as if tyrants,

rants, or persecutors, keepe vs from inioying either Christ, or our own estate; then in this choyse, we must prefer a poore estate in Christ, before a rich estate in the world.

And buyeth it.] Our saviour vseth this word *buying*, not to signifie, that we can make any recompence, payment, or merit, to purchase eternal life: for, first, that is infinite, we finite, and betweene these is no proportion. Secondly, it is a free gift of God, *Rom.* 6.23. Thirdly, it is

Esay 55. 1.

is a buying, but *without money*, & money worth. And *the poore* are called to buy it, who haue no money to lay out for it. Fourthly, this Pearle is such a commoditie, as neither men nor Angels can giue any due price for. Fiftly, we can giue God nothing but his owne.

But Christ here speaketh figuratiuely, namely, that this wise Merchant dealeth as a buyer; first, hee seeth the want of Gods grace & Christs merits, the thirsty are called to buy,

The Christian man resembleth a buyer in 4. things.

Esay 55. 1. Se-

Secondly, as a buyer, he *priseth*, valueth, and tasteth the worth; esteemeth Christ at the hiest rate, and all things else in comparison of him, losse, and dung, *Phil.* 3. 13.

Thirdly, as a buyer he maketh an exchange; not of money, nor money worth, but vseth all good indeuour, and labour, by prayer, and diligence, and the vse of all good meanes, to obtaine the grace of the Gospell. So much price God doth set vpon grace, and on which con-

condition, an exchange is made. The beleeuer putteth ouer his ſinnes to Chriſt, and receiueth righteouſnes from Chriſt. 2 Cor. 5. 21. For he hath made *him to be ſinne for vs that knew no ſinne, that we ſhould be made the righteouſneſſe of God in him.*

Fourthly, the bargain, made, is earneſted; ſo the beleeuer, able to giue nothing to God, taketh from God the earneſt of his Spirit, in ſome ſauing graces; by which the whole bargaine of eternall life is

aſſured

assured vnto him.

From this selling all, and buying the Pearle, learne, That *a wise Christian must, and will part with all hee hath before hee will part with Christ.* Prou. 4.7. *Aboue all thy possessions get wisdom and vnderstanding.* The godly follow Christ *out of Ierusalem, and out of the campe,* Heb. 13.13. they sold their liues, & loued them not to the death for Christ.

Doct. 1. A wise Christian will part with all before he part with Christ.

Pauls possessions and his life was not deere, so hee might finish his course

Acts 20.

course with ioy. And why?

Reas. 1. 1. Such sound iudgement is restored vnto euery sound Christian, as he thinketh nothing so deere to him as Christ, and his grace: and doth suppose himselfe rich indeed if hee attaine naked Christ; and the deerest things are base in this comparison. The Church of *Laodicea* will neuer buy gold & white rayment, so long as her iudgement is blinded, till shee annoint her eyes with eye-salue to see;

and

and seeing once the worth, she is content to be at any paines for it. The text implieth, that not lesse paines bee made for wisdom than that of most industrious Merchants, who take long and dangerous iournies, and voyages by sea & land for Pearles, and swallow all paines and perils in hope of attaining them.

Secondly, the Christian knoweth that hee shall bee no loser by the bargaine; for other Merchits buying great commodities know not

not whether they ſhall be gainers or no: and many ſeeke Pearles with infinite loſſes and finde them not: But here is a certaine and an vndoubted gaine, for whoſoeuer forſaketh houſe, wife, lands, liberty, children, and life for Chriſts ſake, and the Goſpell, ſhall receiue *an hundredfold in this life with tribulation, and in the world to come life euerlaſting:* here is vſury enough, not ten in the hundred, but an hundred for tenne: haue

haue this Pearle and want nothing, want this Pearle, and haue nothing.

Thirdly, this putteth a difference betweene soundnesse and hypocrisie; the hypocrite can sell much for Gods fauour. *Mic.6.6.* they will giue thousands of rammes, and ten thousand of riuers of oyle: and their first borne; but will not part with their sinnes. *Ananias* and *Sapphira* can part with three parts of their portion: but soundnesse esteemeth

meth the Pearle better than the whole, were it the whole world.

Fourthly, because it seeth Christ forsaking all, liberty, life, wealth, heauen, and happinesse for it; in the way of thankfulnesse, grace in the heart doth hold it selfe bound to forsake all for Christ.

Vse 1. This condemneth foolish Merchants, who make a base reckoning of the Pearle: esteeming the Gospell worth nothing. The Gadarens accounted euery pig, and base profit better

than Christ, and his Sermons: Prophane *Esau* despised the blessing in respect of pottage; There are other scornefull Merchants, who scoffe at such simplicity, as to forgo profits, and delights, for vaine conceits, as to strip ones selfe of the pleasures of life, to runne many miles to Sermons, where is none at home: Others would buy the Pearle, if by it they might gaine ease, reputation, and wealth, like the Swallowes that will take their Summer

with

with vs, but in Winter take their leaue of vs: these measure religion by their gettings, and say with the old Iewes, *What profit is there in seruing God?* Mal. 3. 14.

Vse 2. Many who thinke they haue the Pearle deceiued.

2. We may see it is not so easy a matter to haue part in the Gospell, as most men thinke: that vtterly deceiue themselues in this commoditie; and this is the cause why so few respect it, 1. Some men thinke they haue it because they haue heard of it, but there is as much difference betweene

tweene finding and buying, as betweene calling and answering. 2. Some heare, and like, and wish, and praise it: but as in a faire they see many rich commodities; but they passe by them and bargaine for none: so many approue of Doctrines in general, but lay out nothing, nor lay aside any lust: they can commend a good Sermon, but will be sure it shal doe them no good.

Thirdly, there are others that come neerer, cheapen, loue, and

bid ſomewhat; but as hard chapmen nothing neere the matter: rich men can caſt ſome of their ſuperfluity ſometimes to good vſes; but not as the widow that had but two mites and caſt in all: this were too hard a bargaine.

Fourthly, ſome would exchange ſome of their ſinnes, but not all: others will doe ſome duties, as come to Church, heare, pray, ſometimes reade at home, and reprocue ſinne: but come to chargeable or dange-

rous

rous duties, to shew loue to Christ in time of danger or disgrace, they are backward, and draw in the tender horne for feare they be losers by him.

Vse 3.

Let vs therfore learne to hold Christ, and the Gospell as the only iewell, or pearle worth hauing; and to thinke our selues rich if we sell our selues out of all, to purchase the Pearle: let vs thus aduance our religion, and shut the mouthes of our aduersaries, that say we will leaue nothing for our

religion, while they giue all they haue to the Church and pious vſes.

Obj. 5. Notes of a man that hath purchaſed the Pearle.

How ſhall I know a man that purchaſeth the Pearle?

Sol.

1. He changeth his own merits, for Chriſts merits apprehended in the Goſpell, and caſteth them away like dung: and with *Paul*, who laieth his birth, kindred, righteouſneſſe, ciuill vertues & good works, and holineſſe in the ſcoale: but all is too light, and found loſſe weighed with Chriſt.

So

So bring Wealth, liber-
tie, friends, life it selfe,
into the sight of a sound
beleeuer: and if he must
leaue these, or Christ &
his Gospell, farewell
they; he soone maketh
his choyse: As in the
danger of life, *Act.* 27.
18, the Mariners cast
out their wares with
their owne hands, and
the tacklings out of the
ship: so we must cast a-
way all in comparison
of Christ, our Lord and
our life. Where note,
that the Papist that can-
not disclaime his owne
merits, shall misse of
Christs. I 3 2. He

2. Hee goeth away reioycing, all his affections are on it; his chiefe ioy is, that his *Name is written in heauen*, no affliction can remoue this ioy.

Luke 10.20.

3. Hee desireth nothing in comparison, beyond, or besides it; *Simeon* was content with Christ in his arms; *Iacob* had enough, that *Ioseph* liued: so the beleeuer hath enough, that Christ liueth in heauen, and in his owne heart.

4. He retaineth his confidence to it; euery thing

thing elſe chalenging his confidence, is but a ſtaffe of reede.

5. He will neuer ſell his purchaſe at any rate. *Pro.* 23. 23. *Buy the truth, but ſell it not:* Great merchants, what they buy for great prizes, they will ſell for greater: but nothing is ſufficient to buy the grace of the Goſpell out of our hands: what wee ſell we value vnder the price; but wee muſt deeme it aboue much fine gold, *Pſal.* 119. yea, aboue all that in the world is counted precious. 14 This

Vſe 4.

This is alſo a comfort to poore men, who may here light on a good bargaine, and make a good purchaſe for thēſelues, although they haue no money: nothing is ſet for the price but paines, endeuour, godly deſire and affection. Chriſt and his benefits freely paſſe to all, and are indifferently imparted to poore and rich; nay, if either haue the aduantage, it is the poore man, for the poore receiue the Goſpell, ſaith our Sauiour: whereas *Not many rich,*

1 Cor. 1. 26.

not

not many noble, not many wise attaine to haue their share in it.

I haue now according to the measure of the gift giuen mee, set forth the choisest and chiefest commoditie in all the world, which no Fayre, or Mart can match, if into one Fayre all the treasures of the earth were brought to sale: say not now as the buier vseth to doe, It is naught, it is naught.

I haue set an easie price vpon it, a little paines, a few good affections, an vpright endeuour, which

These Sermons were preached on seuerall Fayre dayes.

which is so low a price as your selues can wish. You need not disburse siluer, or gold, but may carry away this commoditie in your hearts, & your money in your purses too: as *Iosephs* brethren carried from their brother, euery man his sacke of corne, and his money in his sacke too: he that now seeth on the one hand, his owne want, and on the other the worth of the Pearle, will come & cheapen, and buy, and purchase it at any rate, and will not leaue it be-

behind him. But hee that ſtill eſteemeth the Pearle, but as a common pibble, will goe home without it, or tread it vnder his feet. Of this man ſayth *Salomon*, *Wherfore is there a price in the hād of a foole, and hee wanteth heart?* Prou.17.16. And to this man I ſay, the day commeth, in which thou ſhalt ſay, thou once refuſedſt a good bargaine which was offered thee, and that was thine vnhappineſſe: but now attended with a greater, that it ſhall neuer be offered thee

1 Cor. 12. 31. thee any more; Be wise betime, and *covet after the most excellent gifts.*

FINIS.